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BRIEF
to the Royal Commission on Bilingualism and Biculturalism

McGill University

1965

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to the
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Montreal, March 1, 1965

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March 1, 1965.

Messrs. André Laurendeau and
A. Davidson Dunton,
Co-chairmen,
Royal Commission on Bilingualism
and Biculturalism,
Ottawa, Ontario.

Dear Commissioners,

On behalf of McGill University, I am very glad to be able to forward to you the Brief of the University to your Commission. It expresses the considered views of the Board of Governors and the Senate of the University, and it is our hope that it will contribute to an understanding of the profoundly important and difficult questions now being studied by the Commission.

Yours sincerely,

H. Rocke Robertson
PRINCIPAL & VICE-CHANCELLOR

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I.

*Introduction and Perspective**

1. McGill University understands that the essential aims of the Royal Commission are to discover under what conditions Canada's two cultural groups can co-exist; how each can develop its own culture, while continuing to live and work together; and how each, if possible, can help to widen the cultural horizons of the other. Experience shows that this is no easy task. Where more than one strong and healthy culture exists, the relationships between the groups may be slight; when closer relationships are more or less inevitable, one culture tends to overwhelm the other.

2. In Canada, of course, it is the French culture which is under threat, because it has greater obstacles to overcome and because those who speak French face a possibility of assimilation not known on the English side. The fact that Canada itself is under constant pressure from a civilization represented by 200,000,000 English-speaking North Americans magnifies the pressure. The problem is, therefore, to make of Canadian

* This brief was prepared by a committee of Dean Maxwell Cohen, Chairman, Professors J. W. Durnford, S. J. Frankel, L. L. LaPierre, Mr. C. M. McDougall, Professors J. R. Mallory, D. C. Munroe, C. M. Taylor, Dean H. D. Woods, and Professor G. A. Woonton.

society a vehicle for the strengthening of French culture where it exists, without paying the high price of rigid separation between the two peoples.

3. In seeking a solution the Commission will benefit not only Canadians, but men of good will wherever they are confronted by the same problem, which is one that will arise frequently in the modern world. The solution is more than a simple political accommodation of the groups in question, important as this is; it requires also a knowledge of the determinants of unique cultural development, especially in a context of cultural mixing. We lack this knowledge. Some may talk of bilingual schools, for instance, as the ideal means of bringing the cultures together; others will claim that they are instruments of assimilation in the hands of the majority. But who knows really if, and under what conditions, they are one or the other?

4. The Commission is, therefore, called on to do more than explore different avenues of accommodation between existing political forces; it must push back the frontiers of knowledge in a field where too little study has been done. In this task it deserves the support of the university community of Canada as a whole, and of McGill University in particular, placed as it is at one of the meeting points of the two cultures. This submission will present views about the general problems of co-existence and cultural development in Canada as well as the special viewpoint of McGill University as an institution with unique experience in Quebec and Canada.

5. The living together of two cultural groups poses two problems; first, the cultural life of the more vulnerable group may be undermined in various ways unless corrective measures are taken; secondly, the common institutions of the two groups may tend to reflect disproportionately the interests, or way of thinking, of the stronger. Both these developments have occurred in greater or lesser degree on the Canadian scene. There is, in addition, the over-riding and perennial problem of the relations of the two groups as political entities, a problem which has taken many forms in Canada, but which generally seems to have settled into the form of conflict

between Quebec and the federal government over the powers to be wielded by these governments.

6. The first two problems can be solved if we apply to them the vision, knowledge, and good will required. In itself, this would make easier the solution of the third. But we shall have to recognize that in one form or another this problem of the distribution of powers will be with us as long as Canada exists, and is one of the tensions which inevitably form part of our life as a bicultural nation and a federal state.

7. The first two problems arise wherever there are French minorities outside Quebec. They also arise, strange as this may seem, in Quebec itself, in the particular case of Montreal. Here the influence exerted by an economically dominant minority exercises a constant pressure on the French majority of the city. This special problem of Montreal may and probably will find a distinctive solution. The danger exists, however, of this solution coming about in ignorance and ill will to the harm of the two communities, in the form, for instance, of unilingualism imposed by political authority or other pressures. If this is to be avoided, we need good will on both sides, but also a specific knowledge about the problem, its roots, and the trends of cultural development which are constantly modifying it.

8. With the French-speaking communities outside Quebec, the problem is even more acute. Some of these are small and seem to be subject to overwhelming assimilative pressure. It will be one of the most difficult tasks of the Commission to determine whether this is actually the case. It is plain that none of these communities outside Quebec has yet been given the full conditions for healthy cultural development, and in some cases even the minimal conditions of their survival are lacking. This is often so because the English-speaking majorities have acted as though Canada was a unicultural country, where the only policy to adopt towards citizens of other languages was assimilation. In such cases, French-speaking Canadians have been treated almost in the same way as immigrant groups destined for the earliest possible fusion into the English-speaking majority. In some

provinces there has been resistance, not only to the use of French in government, administration, and the courts, but even to the existence of French-language public schools. It is to be hoped that as a result of the work of the Royal Commission this state of affairs will be ended once and for all, and that the status of French communities outside Quebec, wherever their members are numerous enough to have a group life, should be raised to that enjoyed by the English-speaking community in Quebec.

9. This will require intensive study of the necessary conditions of survival and development of such groups; it will also require consideration of what amendments to the Canadian Constitution may be necessary to secure the minority rights concerned. At present only the English-speaking community in Quebec has specific constitutional protections. This imbalance should no longer continue.

10. The second problem is most manifest in the apparatus of the federal government. The Civil Service, the Armed Forces and the Crown Corporations all have a predominantly English-speaking stamp. Even the capital city itself does not seem to have made adjustments to the fact of biculturalism. As far as the government apparatus is concerned the problem goes deeper than the question of language. It touches upon more intangible factors of cultural expression, such as ways of thinking and procedures of work. The goal in this field should be to develop a federal government which is as much an expression of French as of English Canada, where people can work in either language, and where different styles of work are equally welcome. To what degree this goal is practical, and how it is to be realized, are immense problems to which the Commission will have to give careful attention.

11. Thirdly, there remains the major problem of the political relations of the two peoples. At the moment this question is most fraught with emotion, and most prey to easy solutions perhaps more satisfying emotionally than they are constructive politically. The answer to this problem, as to the others, depends on basic political choices which concern the existence of the country itself. However, if we want to continue the

experiment which is Canada, a great many unknowns remain to be clarified.

12. Again it must be recognized that the presence in Canada of a third force, commonly known as the New Canadians, adds an important dimension to the problems of bilingualism and biculturalism. Even though Canada constitutes one state which expresses itself at least officially in French and in English, the cultural potential of other language groups must not be lost. The question therefore arises as to how to enable these groups to survive, and to contribute positively to the Canadian cultural reality.

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13. Perhaps the immediate question is this: to what extent will the economic destiny of French Canada be determined (insofar as these things are determined by governments) by the federal government at Ottawa or the provincial government at Quebec? At the moment we lack knowledge of the different possibilities and solutions. Various proposals are put forward for an economic division of power, but with little knowledge of how they would operate, and with grave doubts concerning their viability. Yet such plans are presented with passion as the only possible solution, and political support is generated behind them.

14. We urgently need more light in this area: authoritative studies concerning economic management, the degree of interdependence of the different regions of Canada, the different possibilities for decentralization of economic power, and related questions.

15. In addition, we have to discover the extent to which it is possible or desirable to enable French Canada to project itself as having a distinctive character on the international scene; and, at the same time, to impress upon Canada as a whole the stamp of a really bicultural personality.

16. In asking these questions, we have to determine what changes, if any, should be made to the Constitution. These changes would touch upon the respective powers of the federal and

provincial governments. There may also be changes in the structure of the federal government itself which would result in a more satisfactory political relationship between the two communities. For instance, various proposals for reform of the Senate and of the Supreme Court of Canada are current in Quebec. While the Royal Commission may not be the proper forum for discussion of these proposals, it must at least take cognizance of important issues of this kind which bear upon the total re-examination of Canada's future.

17. The Royal Commission on Bilingualism and Biculturalism is called upon to break new ground in many of these fields, such as considering how to establish stronger relationships and better understanding between the two peoples, how to educate Canadians in their bicultural heritage, and how to foster a proficiency in the other language, particularly among English-speaking Canadians but also among French-speaking Canadians in Quebec and elsewhere. In this difficult process Canadians will not only be working towards the solution of problems which *must* be solved, but will come to a greater knowledge and understanding of their country and their fellow Canadians. In this vitally important task McGill University offers to the Commission its unqualified support and assistance.

II.

The Universality of Universities

18. There are two major dimensions to the role of a modern university. The first is its universality. Language, culture, and social milieu are factors that influence the quality and style of its activities, but to be worthy of the designation "university," it must have a commitment to the quest for knowledge that transcends these particulars. The second dimension is its involvement in the society of which it is a part. The role of educational institutions generally is to nourish and develop the culture of the society in which they exist and which they serve.

19. It is our purpose to consider the role and position of the university as an organism for the development of a high culture, and in particular to look at the situation of McGill University. Notes on the history of McGill appear later in this brief. Suffice it to say for now that McGill developed on the model of the Scottish universities, with their strong emphasis on training for the professions. During the nineteenth century it established professional faculties of medicine, law, and engineering, as well as its faculty of arts and science. By the end of the century, McGill University

had become one of the leading Canadian universities, drawing students into its undergraduate and professional faculties not only from the English-speaking inhabitants of the city of Montreal but to an extent from the French-speaking community and from all provinces of Canada as well as from other nations.

20. The changing circumstances of the twentieth century have altered the character of the university and changed its role but they have increased, rather than diminished, its interests and responsibilities beyond the margins of the immediate community in which it finds itself. The growth of provincial universities in the other provinces, each seeking to provide professional schools in law, medicine, and engineering, has reduced the importance of McGill as a centre of higher studies of the traditional kind in Canada. At the same time, the growth of the great universities of French Canada has provided, for all Canadians who wish to pursue their studies in the French tongue, outstanding institutions capable of fostering study in all fields. Nevertheless, the development of higher learning in recent years has increased the inter-dependence of those universities capable of a full range of higher studies, and made it necessary for them to carry out, sometimes jointly, responsibilities far beyond the immediate needs of their local communities. It is the purpose of this brief to examine the role appropriate to McGill University in achieving its highest development in a Canada which recognizes the primacy of the two languages and the two founding cultures.

21. The recent report of the Committee on Higher Education in the United Kingdom (the Robbins Report) proposes a fourfold classification of the major aims of higher education, as follows:

    1. Instruction in skills suitable to play a part in the general division of labour.
    2. Cultivation of the general powers of the mind — the production of cultivated men and women.
    3. Advancement of learning — "the search for truth is an essential function of institutions of higher education and

the process of education is itself most vital when it partakes of the nature of discovery."

4. Providing, in part, the background of culture and social habit upon which a healthy society depends.

22. It should be noted that the Robbins Committee makes no attempt to order these objectives hierarchically. All of them are regarded as important and some combination of them is deemed to be necessary in the definition of a university. In the words of the Report:

> *Institutions of higher education vary both in their functions and in the way in which they discharge them. The vocational emphasis will be more apparent in some than in others. The advancement of learning will be more prominent at the post-graduate than at the undergraduate stage. The extent of participation in the life and culture of the community will depend on local circumstances. Our contention is that, although the extent to which each principle is realized in the various types of institution will vary, yet ideally, there is room for at least a speck of each in all.*

23. McGill's contribution as a university may be assessed in the light of these "objectives." Although it makes for a somewhat mechanical approach to a complex problem, the Robbins classification provides a good framework for describing the role of the university in its modern milieu.

24. Of the first function, it should be said that the original purpose of Canadian universities was to provide the learned or skilled professional men of a simpler society — the teachers, clergymen, doctors, and lawyers. Similarly, today the very highly specialized and expensive training of the scientists and fundamental researchers in the age of the atom and of outer space is still featured in the universities. Just as in the past McGill opened its doors freely to all who qualified and sought to enter, today's students are not only from the Montreal community and all parts of Canada, but are men and women from the emerging nations in all parts of the world. The application of knowledge knows no frontiers, and man's resources will be best employed in the encouragement of the free movement of those who learn and those who teach.

25. The second function of the university relates to the cultivation of the mind. No matter how urgent the needs of society may be for specialists, it remains uniquely the function of the university to cultivate the intellectual quality and the cultural breadth of those who work within it. The general educational philosophy of the modern university, as accepted at McGill, is to stress the importance of a theoretical grasp of a subject, as well as some cultivation of fields of knowledge outside one's own. The role of the university is to train men and women who are not merely technicians, but the bearers of a high culture.

26. Advancement of learning is the primary function of the true university, which in the modern world forms the major repository of intellectual and scientific creativity. The spectacular growth of graduate studies in the larger Canadian universities attests the extent to which this area has become a prime function of the university. The interdependence of knowledge, the high cost of facilities, and the cosmopolitan character of both staff and students are giving a new character to McGill and its sister institutions: a character less self-contained and isolated, which makes each university a part of the "Great Society" of higher learning.

27. When we come to the fourth objective of higher education, the transmission of cultural background and social habit, we are on more difficult ground. The Robbins Report suggests that the question is one of proportion to be seen in relation to the other functions of a university. It seems to us that the major universities in Quebec, because of their commitment to teaching and research, are not inclined to direct a large proportion of their scarce resources into a deliberate programme to achieve these ends. Nevertheless, a large university cannot avoid playing a part in the life of its community, and is bound to exert some influence on the attitudes of its students.

28. To a large extent the nature of an institution's involvement in the culture of its milieu must itself be a function of that culture. In the society of the "two solitudes" it was almost inevitable that McGill should participate in, and transmit

the standards of, one of the solitudes even as l'Université Laval and l'Université de Montréal transmitted the standards of the other. Like the English-speaking community of Quebec, with which it identifies itself, McGill has tended to focus most of its attention on the larger English-speaking community of Canada as a whole. The French universities of Quebec have tended, likewise, to identify themselves with French Canada. These tendencies, however, should not be overstated. It is to the credit of the major universities of this province that they have been able, in substantial measure, to avoid narrowness of thought and interest.

29. We think it would be a fallacy, in assessing McGill's role in Quebec, to do so in terms of a past that will never be recaptured or of a present that is regarded as static. We recognize the reality of the changes taking place in Quebec, as elsewhere in the world. We need to understand these changes and seek the means of adapting to them. At the same time we affirm as a matter of principle that we do not believe such adaptation will be simple, but must take place as a continuing process of imaginative accommodation among the diverse elements and interests that comprise the society of Quebec and of Canada. We assert, too, that McGill University has a distinctive part to play in this process of adaptation. It is through its active participation in shaping the development of our province and in helping to shape the consciousness of Canada as a whole that the University can do most to ensure that our common Canadian culture and standards of citizenship will flourish.

30. It seems to us that it is the primary responsibility of McGill to be and to remain a great university. This concept is not intended to set McGill apart from her sister universities in Quebec. It is rather an expression of the mutual concern for and the common faith in the practical and ethical consequences of knowledge that is shared by all our universities. The search for knowledge goes on without interruption all over the world, and no modern state can afford to be left behind as the frontiers of learning are advanced. Men and women must be trained in growing numbers to apply knowledge and skills to the infinite variety of human problems

and aspirations. Canada and Quebec need the contribution that the universities are able to make towards an understanding and resolution of our problems of development and cultural dualism. It would be most unfortunate if the co-operative nature of the scientific and learning enterprise from which everyone benefits were to be disrupted by political or cultural differences. In presenting the general outlook of McGill University, some of the many practical questions are touched on and elaborated in another part of this brief. There is one highly practical question, however, that should be introduced at this point because it underlines the argument that the advancement of learning depends to a very great extent on co-operative effort.

31. Adam Smith had this to say on the intellectual division of labour:

> *Each animal is still obliged to support and defend itself, separately and independently, and derives no sort of advantage from the variety of talents with which nature has distinguished its fellows. Among men, on the contrary, the most dissimilar geniuses are of use to one another; the different products of their respective talents, by the general disposition to truck, barter, and exchange, being brought, as it were, into a common stock, where every man may purchase whatever part of the product of other men's talents he has occasion for.*

To Adam Smith, all the greatest improvements in production seemed to flow from the principle of the division of labour. The same principle applies with force to institutions of higher learning today. No university, or system of universities, can stand alone in pressing forward the frontiers of knowledge and in bringing the fruits of knowledge to the people of their own communities. Thus McGill University, while gladly playing its part in the expansion of the facilities of higher education and research in the province of Quebec, and accepting without reservation the vision of Canada as a country of two cultures and two languages, conceives its role as one which extends to the world at large and not only to the English- and French-speaking communities of Quebec, and the province of which they form a part. Its purpose in so

doing is to bring about, in close co-operation with its sister universities, the maximum benefit to the community in which it is located.

32. It cannot be doubted that the location of English-speaking universities in Quebec can be of inestimable benefit to the whole of English-speaking Canada, as a means of fostering the duality of Canadian culture and encouraging the growing understanding between English-speaking universities in other provinces and French Canada. McGill can serve as a means of nourishing fruitful relationships between the two university systems, and between the intellectual and scientific elites who must be committed to cultural duality if Canada is to make the most of its dual heritage. Canadians of both French and English tongue can be enriched by closer mutual relationships, and the two university systems can enrich one another by fruitful collaboration in those research and scholarly undertakings which require the participation of very large-scale resources if they are to be possible at all.

33. All Canadian universities find themselves in an intellectual common market. Ideas know no frontiers and no barriers of language. The advanced research and scholarship which is the mark of a true university is carried on by persons who are acutely aware that their fellow-workers are linked together in scientific and learned societies whose purpose is to advance knowledge. The business of scholarly research is to mount common assault on the problems to be solved. Universities must find their staffs in competition with one another, and the considerable flow of scholars back and forth across the Atlantic, and northward and southward on this continent, are processes that a country of limited resources like Canada could not arrest even if it tried to do so. The concentration of some of the very best scholars and scientists in a handful of institutions probably cannot be stopped; nevertheless the mobility of scholars confers benefits even on the underdeveloped parts of the universe of higher learning. The tenure of Rutherford and Soddy at McGill, and the regular visits of outstanding French scholars to l'Université Laval and l'Université de Montréal form part of an international flow of ideas which spreads its benefits widely.

34. There are few institutions large enough or with sufficient resources to meet all the needs of higher education at once. Good men are scarce, and the capital equipment for advanced research is now so expensive that very few communities can afford to provide it — still less can they afford the waste of duplicating facilities. The future of all universities that aspire to play a serious role in advanced research is bound up with the most careful planning and rationalization of resources. In a country of large territory and small population this problem is doubly serious, since it is undesirable as well as impossible to concentrate all of the best facilities in one place.

35. In assessing the needs of the communities which it serves, McGill has endeavoured to respond as best it can to the demands of higher education. Until the outbreak of the Second World War, the principal emphasis at McGill had been on the provision of a sound undergraduate training in arts and science, of professional training in medicine, law, engineering, agricultural science, and related fields in which it had built up a tradition of excellence. The students who came to McGill were drawn from the whole English-speaking Canadian community, and later many spent their working lives in all parts of Canada and, indeed, in the United States and elsewhere. The increased growth of provincial institutions, together with the great increase in population in Canada and the rise in the proportion of those aspiring to higher education, have made it more natural for this type of higher education to be provided in the province in which the student lives.

36. While McGill has grown in response to the increase in the number of incoming students, it has gradually shifted the emphasis in all of its faculties. Whereas even a generation ago, most young Canadians seeking advanced degrees left Canada for the universities of the United States and Europe, and many still do, the rising costs of higher education and the strain on the capacity of foreign universities has made it more and more desirable that young Canadians should seek their higher training at home.

37. McGill, in common with several of the larger Canadian Universities, including l'Université Laval and l'Université de

Montréal, has therefore seen a great expansion in its capacity to train for advanced degrees. There has been a noticeable shift in the undergraduate and professional faculties away from general education to the training of specialists who are destined for graduate school. The most striking change has been the growth of the Faculty of Graduate Studies and Research itself. There has been a large increase in the number of Canadians studying in Canada for post-graduate degrees, accompanied at the same time by a heavy concentration of these students in the few graduate schools in Canada equipped to train them.

38. These developments illustrate the two most important propositions in higher education today. One is the importance of regarding higher education as an open, rather than a closed system by developing the specialized facilities of those institutions capable of large-scale growth, and encouraging a division of labour among them. The second is a recognition that as higher education responds to the expanding needs of a growing community, there should be room for variety and experiment in educational methods. Neither the needs nor the techniques of higher education stand still, and all will benefit if different institutions experiment in varied ways with educational organization and method.

39. The emergence, within recent years, of a large number of new nations in Asia and Africa has presented all Canadian universities with an opportunity and a challenge. These new countries, most of them until recently within the political systems of France or the United Kingdom, now urgently require facilities to train their political, scientific, and professional personnel. At this time, their needs are so urgent that they must call on the universities of the developed countries to provide university places for the men they need to replace their former European rulers. In the longer run, they must develop their own universities and other educational facilities.

40. Canada has responded imaginatively and generously to this need through such programmes as the Colombo Plan, the Commonwealth Scholarships and Fellowships Plan, and the

provision of financial aid to the former French Colonies and to special areas such as the West Indies. The influx of students from many overseas countries to Canadian universities has not only benefited their own countries but has also enlarged the horizons of Canadian students and university teachers. In a great many ways Canadian universities have derived advantage from these programmes, and as long as such students can be accommodated their presence will enrich Canadian universities and enhance the image of Canada in the world.

41. One of the most important ways in which Canadian universities can contribute to this international programme of aid in education is to make available to other countries the special skills and experience required by Canadians in solving peculiarly Canadian problems. Students from other countries may learn much from the Canadian experience, from engineering to government. Not least, as the report of the Third Commonwealth Conference of Education pointed out, many of these countries confronted with the technical problem of teaching a second language, can learn from the original and creative work being done in linguistics and modern languages at l'Université Laval and l'Université de Montréal.

42. The further expansion of foreign aid in education should not be regarded as a diversion of Canadian resources from our own needs. The influx of overseas students will enrich our graduate schools, and the experience gained by Canadian educational administrators lent to overseas countries will increase our own capacity to meet the problems of modern higher education in Canada.

43. The leap from an essentially local preoccupation with higher education to the challenges and responsibilities of advanced research and highly specialized work is a task which McGill University has gladly accepted. In adopting its new role, McGill will be better able to serve not only English-speaking Canada, but to enlarge its undertakings and relationships with sister universities in Quebec, thus demonstrating that the bicultural character of Canada is one of fruitful co-operation, rather than of isolation.

III.

The Challenge of the New Quebec

44. At the centre of the present social reconstruction in Quebec lies a complex of ideas and images that are the product of many influences and a long history. What may be described as the philosophy of the new Quebec is derived from many social philosophies and many goals, as well as from varieties of political means. Perhaps a fruitful way of expressing McGill's view of the new Quebec is to say that Quebec is caught up in the universal search for modernity, as are all progressive people, while yet striving to retain its essential integrity.

45. In seeking "modernity" the new Quebec aims at many things: a massive educational reconstruction; great improvements in living standards, particularly for subsistence rural areas; a sharp break with the "patronage" political morality of the past; a determined effort to develop a French-speaking managerial class, taking its full place in enterprise; a reappraisal of the relations between clergy and laymen and indirectly, therefore, between church and state; the achievement of autonomy in local welfare programmes heretofore under joint or sole federal control; a reconsideration of the

Canadian Constitution so as to make it an instrument more truly reflective of Quebec's aspirations than the British North America Act seems to provide; a redefinition of the status, and of the language and school opportunities of French-speaking Canadians in other provinces; the realization of a truly bicultural and bilingual image and practice in federal government, thus expressing the duality of the Canadian cultural fact so that the image of Canada at home and abroad reflects the two great languages and civilizations of the modern world, coexisting at ease with each other; and, finally, the achievement of economic "rationalization" and a greater degree of Quebec control over the Quebec economy.

46. At the same time the French-speaking Canadian seeks, side by side with this modernity, to preserve his historical integrity. By integrity, modern French Canada means the capacity to feel totally at home with itself, with its unique on-going history, with a language that is not English but French, and with a culture that is French and North American but not "American" — in short, somehow to be able to be French Canadian in all the important aspects of the material and spiritual life of a people. The tensions that arise from this search for integrity are often very severe because the anglicizing pull of modernity in a North American setting (faced with the immense cultural power of the United States washing over the whole of North America) is difficult to manage. Thus *to be modern* and at the same time *to be French Canadian* requires an heroic effort.

47. But it is not only a question of maintaining that integrity in the face of the undeniable fact that English forms the working language and cultural base of North America. It is deeper than language. It is a question of what values to retain from the past and what values to acquire in the reshaping of older standards and values. An important illustration of this dilemma is the apparent tendency to move away from a powerful rural heritage in the name of modernity, as industries and cities grow to replace farm, parish, and town as a main social framework of life in the province. Yet that movement probably is taking place before new values appropriate to urban, modern French Canada have emerged to create a new stability in place of the old.

48. It is not possible, however, to speak about the new Quebec and confine analysis to the French-speaking Canadians of the province alone. An English-speaking community, substantial in numbers and important in its economic role, has been a significant part of the life of Quebec for two hundred years. That fact suggests that the idea of "Quebec" though too often used to describe only the French-speaking citizens of the province, must also apply to those other Quebeckers who have their roots and traditions deeply in the region. When speaking of Quebec there must always be included, therefore, "these others." There are two language communities in Quebec closely associated, and they comprise the totality that is Quebec.

49. It would be unrealistic, however, to pretend that English- and French-speaking Canadians in Quebec have lived the province's history in the same way, though sharing a common physical-historical environment. For the English-speaking community has powerful links with, and has been fed spiritually by, the immense English-speaking family of North America. Thus the English-speaking Quebecker lives in both a minority and a majority framework. While it is true that the French-speaking Quebecker is in the majority in the province, he often tended, in the past, to be more conscious of his Canadian minority status in general than of his Quebec majority status in particular. Moreover, there are substantial economic differences between the two Quebec communities. On the one hand many English-speaking citizens often are of the more favoured economic sector, as owners, managers, and technicians in commerce and industry. The accident of history, the general sociology of the situation, and the generally different educational aims of the two communities seem to have given economic advantages to parts of the English-speaking community which have been delayed among French-speaking Canadians. The reasons for this social imbalance are too well understood today to require further exposition. But the point should be made that, although no one person, group, or generation, French or English, was responsible, consciously, for this economic pattern, and therefore no one should give or receive blame, tensions and misunderstandings between the two

Quebec language-families arose and still arise from this social configuration. The English-speaking minority has had to develop institutions and a point of view that reflected these curious relationships with the majority who, in another context, formed a minority which often seemed more aware of economic status than of numbers. Indeed it has been said that in accommodating itself to these peculiar minority-majority perspectives and roles, the English-speaking Quebeckers have been content, generally, to play their political role outside the ordinary forms of politics, at least in Quebec affairs if not in federal matters.

50. Yet while the new Quebec seems to invite greater participation by all its residents, it may at the same time unwittingly discourage the fullest sharing in the new society. To the extent that the new Quebec is a more open society, thereby providing for greater economic and managerial equality, there should be greater opportunity for both language groups to enjoy the fullest participation in all political processes. On the other hand, to the extent that the new Quebec is not only nationalist but ethnocentric, it may develop new forms of a closed society, more discouraging to the non-French-speaking community than was the older system of alliances with the tacit acceptance of the respective economic and political roles of each community.

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51. Where does McGill University now stand in this time of change ? How does it adjust to and, more important, contribute to the new Quebec and the new Canada ? McGill has always been closely identified with the English-speaking community in Quebec. It was founded by a public-spirited citizen of Montreal; its first faculties were linked to the medical and legal professions of the Province of Quebec; and its governors are the trustees of the Royal Institution for the Advancement of Learning, an official body created by the colonial government in 1801 to organize and administer the first educational system of Lower Canada. McGill was granted its Royal Charter in 1821, and a revised charter was issued in 1852. Two preparatory colleges were founded — St. Francis College in Richmond and Morrin College in Quebec City.

While these never became identified with the University in the same sense that the classical colleges were related to Laval, each served the English-speaking community for a number of years. After his appointment as Principal in 1855, William Dawson succeeded both in interesting the public and in persuading the business leaders to contribute generously to the University's support. Another example of McGill's concern for the welfare of the English-speaking community was the establishment of the McGill Normal School in 1857 for the preparation of teachers for the Protestant schools. This responsibility was undertaken by Dawson to ensure that good standards of education were maintained in the schools and it has given McGill a close and continuing link with the public school system of the province.

52. The formative period in the educational history of Quebec began in 1841 with the Act of Union establishing the United Province of Canada. At the outset, an attempt was made to establish a common system of education for the United Provinces but this proved abortive, and a separate Education Act was adopted for Ontario in 1843 and, for Quebec, in 1845 and 1846. These Acts set in motion a series of reforms which, in Quebec, led to the adoption of a "confessional" system of public schools making provision for religious dissent, as well as for the organization of a confessionally oriented local and provincial administrative structure, and teacher training. Not unnaturally, this movement resulted in a greater demand for higher education. Laval, McGill, and Bishop's, the first two of which had already been operating for some years, assumed roles of greater responsibility.

53. The population of Quebec during these years was approximately 1,000,000, about one-quarter of which was English-speaking. This minority was concentrated largely in the cities of Quebec and Montreal, where for a time they were actually in a majority; and in the Eastern Townships, where the immigration of settlers from Britain and New England had been encouraged by the British American Land Company. To the original Scottish, English and New England colonists, there was added during the nineteenth century a considerable number of Irish Roman Catholics, and this

complicated the simple division of the population by language, since it introduced a religious division as well. Thus, the English-speaking community in those years was marked by an increase in numbers and also by an increasing heterogeneity.

54. For the French-speaking majority, this was a period of cultural and national renaissance. Stung by the verdict of Durham that assimilation was the only answer to the political, economic, and social problems of the 1830's; led by the ultramontane clergy, particularly Bishop Bourget of Montreal; taught by religious orders, many members of which were recruited in France; aroused and inspired by the literary talents of Garneau, Chauveau, and others, the French-speaking Canadians found a new sense of unity and pride. Having lost the position of a dominant majority through the new union of the provinces in 1841, they looked for other than political methods to secure their survival.

55. The dual system of education, which emerged after Confederation, was established by the Education Act of 1869 and by important revisions in 1875. The first provided for a Minister of Education, a Council of Public Instruction and two confessional committees; the second abolished the post of Minister and gave all Roman Catholic bishops the right to membership in the Council and Catholic Committee. As a result, the two committees became almost autonomous and the Department of Public Instruction was divided into two sections that were virtually independent, each charged with the administration of its own confessional schools.

56. The tremendous economic development of Quebec and Canada during the last quarter of the nineteenth century had important consequences for the English-speaking community and its educational institutions. The growth of commerce, industry, and transportation made new demands on the schools and universities, and it also encouraged the growth of other cultural groups. The high schools introduced scientific and practical courses, and McGill expanded its science departments and established a Faculty of Applied Science. Adjustments were made necessary in the school system to provide for a growing number of English-speaking Roman

Catholics and a considerable Jewish community. Prosperity resulted in considerable personal fortunes, several of which were generously used for the expansion of McGill. The names of Molson, Redpath, Strathcona, and Macdonald are a reminder of the close links between the University and the business community of Montreal, which at this time was dominated almost entirely by English-speaking citizens.

57. Beyond the borders of Quebec, the influence of its educational system was felt in different ways. As the classical colleges were made responsible for Roman Catholic secondary education, similar institutions were established in some of the other provinces and several were affiliated with Laval. Efforts to introduce a dual system of confessional schools were rejected, first in New Brunswick in 1871, then in the western provinces, with cultural as well as religious and political consequences. At the same time, the growth of McGill as a private, secular university attracted many students from other parts of the country and led also to the assistance furnished by it in founding new institutions in British Columbia and Alberta.

58. Today the English-speaking population of Quebec numbers slightly less than 1,000,000, about one-fifth of the total. During the past century it has lost most of its homogeneity and, in terms of religious belief, is about equally divided between Protestant, Roman Catholic, and others. Even in the use of English, it is now necessary to distinguish between those whose family origin may be traced to Britain or the United States and those recent immigrants of other language groups who choose instruction in English simply because it is the dominant language of commerce, communication, and culture in most of North America. The English-speaking community is largely centred in Greater Montreal where it has a powerful voice in commerce, industry, and finance. There, for almost two centuries, it has developed a common life in which hospitals, schools, and universities have shared with religious institutions in philanthropic and general support. Similar services have been developed in some areas outside Montreal, linked in most instances with the metropolis. With some notable exceptions, such as in the practice of law, the English-speaking citizen has found it

possible to live and work within a circle where English is the language of communication and there is seldom either need or opportunity to speak French. This isolation has led the English-speaking residents to cultivate relationships with fellow-citizens in other provinces, often to the neglect of their French-speaking neighbours of Quebec.

59. One of the most obvious weaknesses in the dual confessional system of education as it has developed in Quebec is its failure to encourage bilingualism through the schools and universities. In the past this may have been a reflection of public indifference on the part of each group towards the other, but it must be attributed also to the curious practices under which restrictions were imposed for confessional reasons. Each school system being required to employ only teachers of its own religious faith, the schools were prevented from employing competent persons from the other language group. Thus, instead of taking full advantage of the unusual resources available for teaching the two mother tongues, serious obstacles were interposed. It is only fair to point out, however, that the situation is not much better in the universities where the confessional restriction does not apply. Important experiments concerned with reducing this restrictive situation have been undertaken in recent years and these offer considerable promise; nevertheless, it is unfortunate that they could not have been started much earlier.

60. As a secular university with an established reputation in science, law, and medicine, McGill has always attracted a number of French-speaking professors and students. The courses are given almost exclusively in English, although regulations permit students to write examinations and other exercises in either French or English. However, the degree of integration between the various parts of the university and the French-speaking community varies considerably. The Faculty of Law, for example, has always had a considerable number of French-speaking students and professors and, on one or two occasions, a French-speaking dean. Some of the instruction is in French and, since candidates are prepared for the Quebec Bar, the basis of the curriculum on the private law side is the civil law and its legal institutions. As a

consequence there is a great deal in common between the Faculty of Law at McGill and the other law schools of the French-speaking universities of this province.

61. The contacts between the faculties of medicine in the Quebec universities are also fairly close, being achieved principally through specialty societies and scientific meetings. In engineering and commerce, however, the faculties of McGill are much more closely identified with North American or English-speaking institutions than with the Ecole Polytechnique or the Ecole des Hautes Etudes Commerciales, both of which were established by the government on the model of the grandes écoles of France. Relationships between English- and French-speaking engineers, architects, and accountants are maintained through their professional associations rather than through the universities. There is no parallel between the Faculty of Arts and Science and the Facultés des Lettres, Philosophie, and Sciences Sociales. Consequently interrelationships and exchanges often have been difficult simply for structural reasons. At McGill, certain departments have encouraged local and (Quebec) cultural studies in history and the social sciences, but these have been sporadic rather than concentrated or consistent. In 1963 the French Canada Studies Programme was established to serve as a focal point for these activities, and it has intensified and co-ordinated these efforts.

62. Beyond the regular academic structure, McGill has fostered closer relations through various community services. A large number (over 2000 this year) of French-speaking Canadians register in the extension courses offered every winter and the course content in some instances deals with the culture and problems of Quebec. A summer camp, Laquemac, was conducted for some years under the joint sponsorship of l'Université Laval and Macdonald College, and the McLennan Travelling Library, which for many years has provided a library service for isolated communities, now operates two bookmobiles which visit rural areas distributing books to both language groups.

63. In meeting the challenge of the new Quebec, McGill may learn from her failures as well as her accomplishments. She

has attempted to maintain cordial relations with the French-language universities. French-speaking students have always been welcomed and many are among her most distinguished graduates. Nevertheless, the fact remains that most of her students in the past have graduated without serious knowledge or appreciation of the French culture of Quebec. It is clear that, as Quebec moves towards a more "open society," the respective integrity of each of the English- and French-speaking partners must be strengthened and at the same time the two communities must be brought into a closer and more sympathetic understanding with one another. The role of leadership in the English-speaking community is vitally important. Consequently, McGill stands ready to initiate or assist in co-operative efforts in the human and natural sciences, in professional fields such as law, medicine, dentistry, and teaching, in preparing leaders for commerce and public administration, and in joint programmes of research. Moreover, where, through reticence or indifference, the English-speaking citizen has been content to play a minor role in party politics in Quebec, he must now be prepared (and the university must help him to prepare) to take an active part in all areas of public life. There can be no escape from responsibility either by the individual or the institution.

IV.

A Force for the Future

64. It has been stated in other parts of this brief that McGill University has a role of importance to play in the new Quebec, and that belief is reiterated here. We believe that McGill will prove to be a strong, constructive force in Quebec — a force for the future.

65. In dealing with this theme we return, first, to the question of minority-majority relationships raised in the preceding section. Even taken together, the French-speaking people of Quebec and those outside Quebec represent a minority in Canada. Only in one respect are French-speaking Canadians a majority: in Quebec as a political and cultural region.

66. By contrast the English-speaking minority in Quebec is an extension of the enormous Canadian and North American majorities. Their power position vis-à-vis the French-speaking people with whom they live is vastly greater than that of the French-speaking minority in Manitoba, or Ontario, or in the other provinces. Indeed, the English-speaking community of Quebec, until recently at least, has tended to behave as the representatives of the majority position, except in the one

area where that majority does not function, namely in the realm of local political life and government.

67. The task of national unity confronting French- and English-speaking Canadians alike is to refashion the institutions of their joint existence so as to reduce the impact of the minority mentality to the extent that this is possible within the context of a vigorous Canadian system. Thoughtful English-speaking Canadians, therefore, will support the desire of French-speaking Canadians to strengthen the government of Quebec and to improve the administrative agencies and departments of the provincial government. In this sense they will understand the oft-repeated statement of French-speaking Canadians that "Quebec is not a province like the others." Quebec is the inspiration of *le fait français* in North America and must remain an important vehicle for the promotion of particular French goals in the Canadian scheme. No other province has a similar responsibility with regard to English-speaking Canadians. The English-speaking population of Canada can rely upon its majority position in all provinces but one. French-speaking Canadians cannot. Furthermore, the danger from the United States to English-speaking Canada is that of cultural absorption while for French Canada it is cultural destruction.

68. The English-speaking community of Quebec is in a sensitive position. The constitutional rights which it enjoys have been respected in law and in practice by the French-speaking majority of Quebec. English-speaking Quebec is served by English language school systems (both Protestant and Catholic) which, while reflecting the confessional orientation of French Canada, and therefore separating Catholics and Protestants, nevertheless makes it possible for a strong English-speaking culture to persist in the province. It is understandable, therefore, that English-speaking Quebeckers should be sympathetic to the idea that French-speaking communities outside Quebec should be accorded similar opportunities.

69. A full exploration of this problem would involve, *inter alia*, a reappraisal of the nature of Confederation itself, including an examination of the "Compact" theory as against the concept of a mere federation of scattered colonies, as well as other

views of the architecture of 1867. We do not propose to enter fully upon this discussion, but some opinions should be expressed:

a) It is a desirable Canadian objective that both French-speaking and English-speaking Canadians should, as far as practicable, be accorded similar rights throughout Canada. Furthermore, the objective should be the enlargement of such rights rather than their restraint. There should be no thought of reaching equality by reducing the established rights of the English-speaking peoples of Quebec, but rather of elevating the rights of the French-speaking communities throughout Canada. The logic of this proposal is that the English-speaking population inside Quebec and the French-speaking population outside Quebec should be served by educational and other institutions that will assist them to remain basically English-speaking Canadian and French-speaking Canadian respectively.

b) The application of a policy designed to preserve the cultures of the two groups must be tempered with realism. While it is desirable that French-speaking residents of New Brunswick (the Acadians), and other areas of French concentration in Canada, should be accorded the right to be and remain French, should have French as a basic language of instruction in the schools, should have the right to use French in the legislature and the courts, and should be served, as they increasingly are, by French radio and television, nevertheless there must be a recognition that the French fact outside Quebec inevitably will differ from the French fact in Quebec itself. Inevitably a very high proportion of French-speaking citizens in Ontario or Manitoba will be bilingual and members of an essentially English-speaking society. Some, perhaps many, will merge with the dominant majority. Provided the right to be French-speaking is fully recognized and indeed supported by public policy, there is no reason to regret the partial influence of the English milieu on the non-Quebec French-speaking Canadians. Indeed, this condition adds but another rich element to Canadian life.

c) In turn, the English-speaking community of Quebec will for some time show increasing deviations from the English

fact outside Quebec. The French influence on Quebec's English-speaking population is much greater than is usually recognized, and is increasing rapidly. It is not too much to expect, for example, that in a few years bilingualism will be the normal and accepted condition among English-speaking Quebeckers. And just as it would be appropriate for the other provinces to design a bilingual and partly bicultural school system for its French-speaking citizens, so it would be in order for the educational authorities of Quebec to encourage bilingual and bicultural experience for the English-language citizens of Quebec. But this in no way should interfere with the right to be English-speaking.

70. The situation with regard to the "majorities" is more complex. Anglicization of some sectors of the French-speaking community in Quebec has been quite pronounced, especially among those who for professional or occupational reasons find themselves in frequent contact with the predominant culture of the continent. This process is not likely to be stopped nor even seriously controlled, at least in the context of a relatively free society. Necessity and attraction will always be operating. And while it is understandable that this fact engenders some fears in the province, there is a positive side. The evidence is around us that this process has produced some very superior products. *Indeed, it may not be too much to suggest that the opportunity for biculturalism is in effect an opportunity for achieving a higher level of human excellence.* Montreal may, for both its English-speaking and French-speaking citizens, provide a unique opportunity for a richness of life much more difficult to achieve in the monocultural areas of French- and English-speaking Canada.

71. Finally it is necessary to deal with what might be called English-French Canada. This has already been mentioned with respect to the distinct character of the minorities. Yet, it should be added that the unity, called English-French Canada, will differ in a marked degree from either French-speaking or English-speaking Canada. For these communities will be essentially unicultural drawing enrichment, however, from the second culture. "English-French Canada" will be composed of individuals whose participation in both cultures

is so extensive as to endow them with a real duality of person. It is important that Canada should encourage considerable numbers of persons to acquire this duality, and by taking advantage of the accident of history, bring to Canada and the world a new and truly Canadian English-French personality in the fullest sense.

72. McGill University differs from other Canadian universities, especially with regard to its particular role in Montreal and Quebec. McGill has attracted a large number of students from French Canada and from all provinces as well as from all countries of the world. It possesses today one of the highest ratios of non-national enrolment of any university on this continent. All these students meet in a university which has developed one of the most extensive and complex graduate training and research programmes in Canada.

73. McGill will continue to serve the English-speaking population of Quebec, as it has in the past, by providing university education at all levels. It will continue to offer training in the professions — engineering, law, medicine, dentistry, music and other fields. Furthermore, it is most important that the McGill tradition of welcoming qualified applicants from French Canada, from other provinces, and from outside countries should not be disturbed, or the heterogeneous composition of the McGill student body threatened.

74. McGill must, however, respond to the challenge of a French Canada in rapid evolution. Perhaps the most significant of recent changes and responses at this University is the growth of awareness of its unique position as one of the main meeting grounds between French- and English-speaking Canada. English-speaking groups in other parts of Canada are in varying degree in touch with their French-speaking neighbours. New Brunswick, the Ottawa valley, St. Boniface in Manitoba, Northern Ontario, and other areas come to mind. Yet the English-speaking residents of the Island of Montreal constitute a population of high density living in close quarters with over a million fellow-citizens of the other language. In a very real sense McGill is at the intellectual and cultural

centre of this large English-speaking enclave. It would only be natural to think that French Canada may be better understood and appreciated by English-speaking Montrealers than by any other English-speaking segment of Canada.

75. It is significant, therefore, that, over the years, the contacts between McGill and French Canada, and especially with the universities of French Canada have been numerous and have been increasing at a significant rate, as evidenced by the many French-speaking Canadians who have studied at McGill in both undergraduate and post-graduate programmes, and who still continue these studies today.

76. Less obvious, but equally significant are the varied and numerous informal contacts and formal activities involving the staff of McGill and their fellow-scholars in one or more of the French-speaking institutions. A survey of McGill Departments in all Faculties shows that only a very small minority reported that there were no significant relationships with French-speaking institutions of higher learning.

77. Important as these relationships may be as reflections of the need for mutual experience between French- and English-speaking communities in Montreal, and Canada, the present circumstances call for a conscious broadening and deepening of such activities, and the assumption of new responsibilities and the undertaking of new experiments. McGill's position is quite different from that of any other major Canadian university. It lives day by day in and with French Canada. The preponderance of its students is reared in this inevitably bicultural city. While its staff is drawn from the world at large, there is an increasing involvement in the Montreal community and the life of the province. The division into "two solitudes" was never absolute, and at present there is the strongest desire at McGill to break it down. The conviction is widely held in academic circles that the new vitality of this province removes barriers to much more intimate collaboration and intellectual exchange than was possible before.

78. There are many ways by which this mutual experience may develop. A few illustrations will serve to emphasize the

possibilities. The recently established Labour College of Canada is a joint venture governed by nominees from the Canadian Congress of Labour, the Confederation of National Trade Unions, l'Université de Montréal, and McGill University. Its students are drawn from trade-union ranks throughout Canada as well as from Colombo Plan and former French Colony countries around the world. There is a French programme and an English programme as well as a programme of joint activities. Such an institution could only develop in Montreal, which is favoured by the presence of these two great universities reflecting the duality of Canada, as well as the intelligent entente which already exists. Here is a living example of the Canadian equation.

79. There are other healthy signs, but more is required if we are to take advantage of the French-English opportunities available to McGill, its staff, and its students. Already there are a few individuals who hold teaching posts at McGill and at l'Université de Montréal. There are great opportunities for collaboration in science and research, the joint operation of costly research equipment and the pooling of resources to strengthen one another. But beyond this there is the need to experiment boldly in educating individuals in two cultures by providing undergraduate instruction in the two large universities to the same students and by planning easy movement between both universities for their respective graduate students. The possibilities are great and greatly varied.

80. McGill has seriously attempted to understand French Canada. Years of work by individual scholars was followed naturally by the establishment in 1963 of the French Canada Studies Programme. This is in its infancy and its title does not quite accurately reflect its purpose. It is in reality a French-English Studies programme looking at our Canadian selves wholly. It makes two contributions. It provides an interdisciplinary mechanism for the study area, and it helps to develop experts in the relationships of French- and English-speaking Canada. It can become a major factor in developing insights into the great Canadian dilemma. Its influence will no doubt be felt over the years in curriculum planning at McGill, and perhaps in other English and even in French-speaking universities.

81. The revolution in Quebec involves a wide range of human experience. Yet the fact that developments in Quebec have taken the centre of the Canadian stage in recent years should not be allowed to obscure equally important, although perhaps less spectacular, changes in the rest of the country. The problems English-speaking Canada has faced in adapting to the demands of a rapidly evolving industrialism as well as to the exploding volume of scientific knowledge may not be as great as in French-speaking Canada, but they are no less real. School systems, business institutions, and agencies of government are going through similar processes of change in the "English" provinces as well as in Quebec. The stereotypes accepted by French-speaking Canadians of "les Anglais" may be as faulty and therefore as dangerous to Canada as the lack of understanding concerning Quebec's revolution which persists in many parts of Canada. Again, there is great need for research, understanding, and dissemination of knowledge, particularly within French Canada about the evolving "English fact".

82. The existing links between McGill on the one hand, and the French-speaking universities on the other, should be greatly strengthened. McGill cannot be classed as simply one of the several large Canadian English-speaking universities. The accident of its location is becoming one of the most important facts about it. McGill has become fully conscious of its important position. It stands ready to act as a willing broker of ideas and sensibilities between English- and French-speaking Canada. Indeed in every respect this University is ready to play a most active and vigorous role in the new Quebec. McGill welcomes the challenge of the years ahead, and believes that it can serve as a constructive force for the Canadian future.

Conclusions

83. "Canada is a bilingual and bicultural country." There is no doubt that this statement expresses the *sine qua non* of our national existence. To give it reality and meaning, therefore, is a Canadian imperative which must engage all men of good will.

84. Furthermore, its realization demands the search for answers to many of the questions which have been raised in this brief. For instance: to what extent is Canada a bilingual and bicultural country? To what degree should it be? What are the benefits for all? What kind of political and constitutional accommodations ought to be made? What should be the role of the federal and provincial governments? Of the two language communities? Does the English-speaking community of Quebec have a special task? And what of the universities?

85. In the process of seeking its answers to these questions, this University reached the following conclusions:

    a) The basic fact of Canadian social and political life today is the reconstruction of government and society in Canada, with consequences that affect both the structure of

Canadian federalism as a whole and the attitudes that English- and French-speaking Canadians must henceforth adopt towards one another in evolving a bicultural society.

b) A viable Canada now seems possible if a positive effort is made to have it accepted as a fact that Canada comprises two great cultures and language groups (not races), and that the existence of these two cultures and languages represents an immense opportunity for enrichment in both communities.

c) An aspect of their enrichment will certainly be the appearance of individuals whose participation in both cultures is so intensive as to endow them with a real duality of person. In this way, it will be possible in time to bring to Canada and the world a new and truly "Canadian personality" in the fullest sense.

d) The future of Canadian federalism depends upon a series of new relationships in which minority and majority perspectives from the older period become refashioned. This means particularly not only that French-speaking Canadians shall feel at home in Quebec, but also that they shall have opportunities for fulfilment without minority feelings in Canada as a whole. Consequently it is to be regretted that the evolution of French-speaking community life in other provinces, should have been adversely affected by a generally limited acceptance of a French-speaking culture there with very limited public support and protection.

e) The future of Canadian federalism also requires that Canadians should examine the image and the practices of the federal government and its administration in order to move towards provincial and federal patterns that satisfy these new aspirations and reflect a functioning dual culture.

f) The principle enunciated in paragraph (*d*) implies that English-speaking Canadians must be regarded in Quebec as Quebeckers with the fullest claims to fulfilment within Quebec and with the integrity of their English-speaking community life protected and encouraged. This will make it necessary for many Quebeckers to abandon their stereotypes of each other.

g) Both language groups wherever they may be will have to develop a genuine interest in and an understanding of each other. Too often have ignorance and indifference been the unnecessary cause of friction and anxiety. It goes without saying that it will be the responsibility of government agencies at various levels and of various institutions to put at the disposal of Canadians the means whereby they can study, appraise, and appreciate each other.

h) Whatever the character of the Canadian future, any suggestion that a two-culture society means a two-race outlook would be totally incompatible with the multi-ethnic character of the present Canadian population. While a partnership between the two founding peoples and cultures may have some historical validity, such a partnership concept has no meaning today except for the partnership between cultures. There are no second-class Canadians, and the future of a socially healthy Canada depends not merely upon a recognition of the vitality and relevance of both cultures but equally on the vitality and relevance of all the non-French, non-Anglo-Celtic minority groups that comprise the Canadian montage of today.

i) Yet it cannot be denied that French culture in Canada still lives under threat. One might even say that French culture finds itself in a "state of siege" on the American continent in general and in Canada in particular. This places a heavy burden on all those who want this culture to survive and flourish. It is a burden that all Canadians must share, however, if the viability of our "binationalism" is to be proved and if the promise and richness of our dual culture are to be realized.

j) However, the *épanouissement* of French Canada cannot take place in a vacuum. It is part of a complex pattern of forces and factors that are shaping the Canadian duality. It will require a great effort of study and research to grasp with any degree of certainty the nature of the Canadian situation and the multiplicity of its challenges. It would be rash to imagine that there are definitive solutions to problems that are far from being fully understood. It is to the credit of the Royal Commission that it has undertaken an impressive programme

of research to pave the way for a more complete and valid assessment of our national life.

k) It must be accepted that Quebec is the inspiration of *le fait français* in North America. It is also the home of English-speaking Canadians, who comprise one fifth of its population. No conception of the future of Quebec, therefore, can be meaningful without recognizing the fundamental duality of Quebec itself within the duality of Canada.

l) The English-speaking community of Quebec is the main vehicle of communication between English and French Canada. It is not a role that has been assumed deliberately, but one that has fallen to it by the circumstances of history and geography. It is a role that now needs to be consciously nurtured and enhanced. The English-speaking Quebecker will need the encouragement, help and, indeed, the stimulation of his fellow Canadians to play the special part that he must play in developing a meaningful bilingualism and biculturalism.

m) The above applies *a fortiori* to the English-speaking community of Montreal and to its major educational and cultural institutions. Communication, although important, is not enough. Bridges are useful means for connecting two sides, but they are inadequate as meeting places where both sides may interact and find mutual enrichment. The city of Montreal provides such a meeting place whereon a unique and rich biculturalism may be constructed. When the history of the Canadian experiment in biculturalism is written some of the story will be a tale of two cities — Montreal and Ottawa. One is the main arena of cultural contact, the other of political accommodation.

n) In the new Quebec and the new Canada, McGill University has a special role to play, for no university or group of scholars in Canada has so ready an access to the French-speaking community and its hopes and aspirations as do the members of the McGill family. Every effort must be made to use McGill's relations with French-speaking fellow Quebeckers and McGill's relations with English-speaking Canada and the

international community in general to provide a meeting ground where ideas and understanding between Quebec and her Canadian and other neighbours can be exchanged with benefit and creative results. In fulfilling itself as a university, McGill cannot but serve society — the society of Quebec and Canada.

o) However, all universities in Canada have a role to play in the development of a truly bilingual and bicultural image. For it is on them that the momentum of the research undertaken by the Royal Commission rests. The economics of research point to the usefulness of co-operation between the universities of English- and French-speaking Canada. Their collaboration in the study of human and social interaction in a society of cultural dualism would be in the best traditions of moral and social science.

p) In a society like Canada which has reached a high level of technical achievement and a political system characterized by both stability and a tradition of civility, much of its creative force will depend largely on institutions of higher learning where creative discovery and civilized values can be nourished in the atmosphere of academic freedom. The freedom of the university to choose what to teach and study is an essential part of the civilized world. The attainment of the goals described in this brief will depend, in large measure, on the ability of the universities of Canada to respond to the task which confronts them.

q) The underlying principle of this brief is that the *opportunity for bilingualism and biculturalism is in effect an opportunity for achieving a higher level of human excellence.* For such an objective not only is imagination and a generosity of spirit required, but, equally, patience.

Recommendations

I. McGill University recognizes that the purposes of the higher learning in general transcend the limitations of language and culture, but accepts as historically valid and presently necessary the conception of Canada as a federal state embodying a partnership of French and English culture, in a constitutional framework which will nourish the development of both in partnership. As a direct consequence of this, McGill University RECOMMENDS

> that universities be encouraged to become centres for the creation of bilingual and bicultural images, skills, and opportunities.

II. To further the cultivation of mutual understanding among the leaders and potential leaders of thought and opinion, we RECOMMEND

> the increase of measures for the exchange of teachers and students between French- and English-speaking universities, such exchanges being made possible by the financial assistance of both the federal and provincial governments.

III. To strengthen the sense of common achievement and as an ingredient in unity and understanding we RECOMMEND

a) that all universities in Canada develop programmes of an authentically bicultural nature, such as Canadian studies and the use of French and English in certain advanced courses, and that these be given adequate financial support.

b) the encouragement among Canadian Universities of co-operative projects in teaching and research on bilingual and bicultural matters. (It may be useful for the Royal Commission to consult with Quebec universities on the mechanism of such co-operation in the light of the recommendations contained in the Report of the Royal Commission of Inquiry on Education in the Province of Quebec.

c) that the Universities establish a programme of studies dealing with the bicultural heritage and character of Canada for primary and secondary schoolteachers of every Canadian province.

d) that these studies be recognized as sources of additional qualifications for teachers by the various provincial Departments of Education.

e) that universities exchange scientific and research personnel among the two language groups.

f) that school authorities be encouraged to employ French-speaking Canadians to teach French, and, conversely, English-speaking Canadians to teach English.

g) the teaching of both French and English should begin in the earliest days of schooling.

IV. To encourage effective bilingualism and biculturalism across Canada, we RECOMMEND

a) that in all provinces where French-speaking Canadians attend English language universities, they to write their examinations, their theses, their term papers, and their reports in French to the full extent that technical facilities in these universities and the nature of the subject permit.

b) that English-speaking Canadians attending French-language universities or colleges in Quebec or elsewhere in Canada be able to write their examinations, their theses, their term papers, and their reports in English to the full extent that technical facilities in these universities and the nature of the subject permit.

v. To further understanding in and an appreciation of the totality of our Canadian heritage, we RECOMMEND

that Canadian History be viewed in both cultures as transcending an English-speaking or a French-speaking perspective.

vi. In order to maintain the momentum of concern with our national existence given by the work of the Royal Commission on Bilingualism and Biculturalism we RECOMMEND

a) the establishment of a *Permanent Canadian Commission on Bilingualism and Biculturalism*, the main purpose of which would be to encourage and promote the programmes of teaching and research affecting biculturalism carried out in institutions of higher learning, and to foster a public education programme aimed at making Canadians aware of the main elements of their national life.

b) that this *Permanent Canadian Commission on Bilingualism and Biculturalism* and its role in stimulating research in all forms be financed jointly by the federal and provincial governments.

vii. To assist this Permanent Canadian Commission on Bilingualism and Biculturalism, we RECOMMEND

that the present Royal Commission on Bilingualism and Biculturalism publish and give wide publicity in both languages to all of its historical, social, demographic, and other studies of Canada.

viii. To ensure the full realization and the maintenance of a truly bilingual and bicultural Canada, we RECOMMEND

that it be recognized that cultural matters in Canada are of general concern to both the federal and provincial governments.

IX. To that end we RECOMMEND

a) that, as a matter of national urgency, the federal government develop administrative practices in every one of its agencies and institutions which would reflect the many aspects of a truly bilingual and bicultural state and especially in such cultural agencies as the Canada Council, the Canadian Broadcasting Corporation and the National Film Board.

b) that the federal government continue to encourage and even to increase its programme of fostering bilingualism among federal civil servants, members of the Armed Forces, and personnel of the Crown Corporations, and providing whatever incentives are needed.

c) that a programme of studies of the many facets of biculturalism be designed for federal civil servants, members of the Armed Forces, and personnel of the Crown Corporations, and that experts from the Canadian universities and the government of Quebec and other provinces be invited to participate in its elaboration.

d) that the federal government's Translation Bureau be given the status of such federal organizations as the Dominion Bureau of Statistics, the National Archives, and the National Library.

e) that the federal government co-operate with the provincial governments in the establishment of at least six Schools of Translation within existing universities: one for western Canada, two for Ontario, two for Quebec (one in a French-language university and one in an English-language one) and one for the Atlantic Provinces.

X. To ensure the full realization and the maintenance of a truly bilingual and bicultural Canada, we RECOMMEND

a) that wherever French-speaking communities outside Quebec are numerous enough to have a group life, the

governments and the English-speaking majority in these provinces should make every constitutional and administrative arrangement necessary to advance the language and the cultural interests of those French-speaking Canadians living within their territory, including provisions for the use of the French language in the debates and records of their legislatures, courts, and public bodies.

b) that these provinces make adequate provisions for French language schools, not necessarily confessional and other cultural institutions in their provinces.

c) that until such adequate provisions exist for French language institutions of higher learning in these provinces, the provincial governments, assisted by a special federal subsidy, give financial assistance to their French-speaking residents who wish to pursue their studies in established French-speaking universities and colleges in Canada.

d) that provincial governments encourage and support financially programmes of research and teaching of a bicultural nature in the institutions of higher learning of their provinces.

e) that the provinces, individually or in co-operation with each other, design a programme of studies on the many facets of bilingualism and biculturalism for their civil servants and personnel of Crown Corporations.

f) that measures be developed for the exchange of English-speaking and French-speaking civil servants and personnel of Crown Corporations among the various provinces.

g) that provincial legislation dealing with bequests or with charitable and educational foundations created by provinces permit residents of a province and such foundations to contribute to bilingual and bicultural projects carried out in other provinces, without added taxation or penalties.

XI. As an example of the viability of our Canadian dual heritage, WE RECOMMEND

that the federal government and the governments of the Provinces of Ontario and Quebec enter into negotiations

in order to create a bilingual and bicultural capital district out of what are now the cities of Ottawa and Hull.

XII. In order to add a needed dimension to our national life and thereby make more real the existence of a Canadian unity in diversity, we RECOMMEND

that federal and provincial support be given to all cultural groups so that they will be encouraged to survive, and to contribute positively to Canada.

XIII. To nourish the two founding cultures of Canada, we RECOMMEND

that the business community recognize that the goal of achieving a bicultural society constitutes one of its most important responsibilities.

XIV. To that end we RECOMMEND

a) that the business community so adapt its activity and its structures as to reflect to the fullest — both in Canada and throughout the world — the bilingual and bicultural character of Canada.

b) that the business community in co-operation with universities, and other institutions, as well as with various levels of governments, establish programmes of studies on the many facets of biculturalism and training in the French and English languages for its employees.

c) that the business community financially support programmes of research of a bicultural nature in Canadian universities.

d) that until the English-speaking provinces have been able to establish adequate primary-secondary education in the French language for their French-speaking residents, the business community grant financial assistance to those French-speaking Canadians whom, for corporate reasons, it must transfer out of the Province of Quebec, so that their children can be adequately instructed in the French language.

xv. To foster in Canadians the fullest understanding and appreciation of the two cultures, we RECOMMEND

a) that the Canadian Broadcasting Corporation consider it its prime responsibility to present to Canadians the many aspects of the duality of Canadian life by the frequent production of bilingual and bicultural programmes on its French and English language networks and by nationwide programmes of instruction, in both languages, especially at hours during which adults can follow them.

b) that the Canadian Broadcasting Corporation be assisted by an advisory body for the realization of such bilingual and bicultural programmes.

c) that the Board of Broadcast Governors be given the responsibility of encouraging the production of such bilingual and bicultural programmes on the private networks and on independent radio and television stations.

d) that the Board of Broadcast Governors and the Department of Transport, in order to achieve the maximum effect in the development of all forms of bilingual and bicultural programmes and instruction, consider the possibility of allocating special broadcast channels for such purposes.

Epilogue

None of the above recommendations is realizable unless the federal government, the provinces, and the general public accept an essentially bilingual and bicultural view of Canada.

We RECOMMEND, therefore: that Canadians be urged to adopt wholeheartedly such a view of Canada, and recognize the unique cultural and intellectual opportunities which the presence of two main language groups provide.

We RECOMMEND also that Canadians accept as a definition of bilingualism the following:

> *Bilingualism consists of the ability to express oneself in one of Canada's languages and at the same time be able to understand the other official language of Canada.*

We RECOMMEND finally that Canadians accept as a definition of biculturalism the following:

> *Biculturalism consists of the adaptation of national institutions, be they federal or provincial, private or public, so that they may better reflect the existence, the interests, the ways of thinking, the procedures of work, and the épanouissement of the two language groups which constitute the basic elements of Canada.*

Epilogue

Aucune des recommandations émises ci-dessus n'est réalisable si le gouvernement fédéral, les provinces et le grand public n'adoptent une conception essentiellement bilingue et biculturelle du Canada. Par conséquent, nous RECOMMANDONS

> que les Canadiens soient encouragés à accepter sans réserve cette conception du Canada et qu'ils reconnaissent le caractère unique des opportunités intellectuelles et culturelles qu'offre notre double patrimoine national.

Nous RECOMMANDONS également
que les Canadiens choisissent la définition suivante du
BILINGUISME

> *le bilinguisme authentique consiste à être capable de s'exprimer en une des langues du Canada, tout en sachant comprendre l'autre langue officielle du Canada.*

Nous RECOMMANDONS enfin
que les Canadiens acceptent la définition suivante du
BICULTURALISME

> *le biculturalisme authentique consiste à adapter les institutions nationales, qu'elles soient fédérales ou provinciales, privées ou publiques, afin qu'elles reflètent mieux l'existence, les intérêts, le mode de pensée, les méthodes de travail et l'épanouissement des deux groupes linguistiques qui constituent l'élément fondamental du Canada.*

b) que les hommes d'affaires, de concert avec les universités, les divers gouvernements et autres institutions, établissent un programme d'études centré sur les multiples aspects du biculturalisme, ainsi qu'un programme d'enseignement du français et de l'anglais à l'usage de leurs employés ;

c) que le milieu des affaires contribue financièrement aux programmes de recherches à caractère biculturel, entrepris par les universités canadiennes ;

d) qu'en attendant l'établissement d'un système scolaire francophone adéquat, aux niveaux primaire et secondaire, dans les provinces anglophones, ces entreprises accordent une aide financière aux Canadiens de langue française transférés, par leur compagnie, hors de la province de Québec, afin que leurs enfants puissent recevoir un enseignement français adéquat.

xv. Afin d'inculquer aux Canadiens une profonde compréhension et la pleine appréciation des deux cultures,
NOUS RECOMMANDONS

a) que la Société Radio-Canada considère qu'il est de son devoir de présenter aux Canadiens les multiples aspects de la dualité de la vie canadienne, à l'aide de la diffusion fréquente de programmes bilingues et biculturels, par l'intermédiaire de ses réseaux français et anglais et à l'aide de programmes d'enseignement des deux langues à des heures convenant aux adultes ;

b) que la Société Radio-Canada soit secondée par un organisme consultatif dans l'élaboration de ces programmes bilingues et biculturels ;

c) que le Bureau des gouverneurs de la Radiodiffusion prenne la responsabilité d'encourager la production de tels programmes par les réseaux privés et par les stations de radio et les chaînes de télévision indépendantes ;

d) qu'afin d'assurer le plus grand succès de ces divers programmes bilingues, biculturels, et d'enseignement des langues, le Bureau des gouverneurs de la Radiodiffusion et le Ministère des Transports étudient la possibilité de réserver certains canaux de diffusion à cette fin.

d'études traitant des multiples aspects du bilinguisme et du biculturalisme et destiné à leurs fonctionnaires et au personnel des compagnies de la Couronne ;

f) que soient multipliées les mesures prévoyant l'échange, entre les diverses provinces, de fonctionnaires et de membres du personnel des compagnies de la Couronne.

g) que la législation provinciale concernant les legs et fondations à chartes provinciales soit amendée de façon à permettre aux résidents de cette province et à ces fondations de contribuer sans surtaxe à des projets bilingues et biculturels entrepris en d'autres provinces.

XI. A titre d'exemple de la viabilité de notre double patrimoine canadien, nous RECOMMANDONS

que le gouvernement fédéral et les gouvernements de l'Ontario et du Québec entament des pourparlers, en vue de la fusion des municipalités actuelles d'Ottawa et de Hull en une seule capitale bilingue et biculturelle.

XII. Dans le but d'ajouter une dimension essentielle à la dualité de notre vie nationale et afin de faire surgir une unité canadienne véritable, en dépit de ces différences, nous RECOMMANDONS

que tous les groupes culturels bénéficient du soutien des autorités fédérales et provinciales, de façon à ce qu'ils soient encouragés à survivre, à s'épanouir et à apporter une contribution positive au Canada.

XIII. Pour maintenir les deux cultures fondamentales du Canada, nous RECOMMANDONS

que le monde des affaires reconnaisse que l'élaboration d'une société biculturelle constitue une de ses responsabilités primordiales.

XIV. A cette fin, nous RECOMMANDONS

a) que le monde des affaires adapte ses activités et ses structures à la nécessité de refléter pleinement le caractère bilingue et biculturel du Canada, à la fois dans le pays et dans le monde entier ;

e) que le gouvernement fédéral, de concert avec les gouvernements provinciaux, établisse au moins six écoles de traduction dans le cadre des universités existantes : une pour l'Ouest canadien, deux pour l'Ontario, deux pour le Québec (dont une dans une université francophone, et l'autre dans une université anglophone), et une pour les Provinces atlantiques.

x. Dans le but d'assurer la réalisation complète et le maintien d'un Canada qui soit véritablement bilingue et biculturel, NOUS RECOMMANDONS

a) que les gouvernements et la majorité anglophone des provinces autres que le Québec prennent toutes les mesures constitutionnelles et administratives nécessaires au développement des intérêts linguistiques et culturels des minorités francophones établies sur leur territoire, partout où celles-ci sont suffisamment peuplées pour mener une vie communautaire ; que ces mesures prévoient l'emploi du français dans les débats et archives parlementaires, les tribunaux et les organismes publics ;

b) que ces provinces prennent les dispositions nécessaires à l'organisation d'écoles — qui ne seraient pas nécessairement confessionnelles — et d'institutions culturelles d'expression française ;

c) qu'en attendant l'établissement, dans ces provinces, d'institutions d'enseignement supérieur francophones, les gouvernements provinciaux, grâce à des subventions spéciales accordées par le gouvernement fédéral, fournissent une aide financière à ceux de leurs résidents de langue française qui souhaiteraient poursuivre leurs études dans des universités ou collèges francophones reconnus au Canada ;

d) que les gouvernements provinciaux encouragent la création de programmes de recherche et d'enseignement de nature biculturelle, dans les établissements d'enseignement supérieur de leur province, et qu'ils donnent à ces programmes leur appui financier ;

e) que les provinces, agissant individuellement ou en collaboration avec d'autres, élaborent un programme

VII. Pour seconder cette *Commission canadienne permanente sur le bilinguisme et le biculturalisme*, nous RECOMMANDONS

que l'actuelle Commission Royale sur le bilinguisme et le biculturalisme publie dans les deux langues, et diffuse largement, toutes les études historiques, sociales, démographiques et autres qu'elle a menées au sujet du Canada.

VIII. Dans le but d'assurer la réalisation complète et le maintien d'un Canada qui soit véritablement bilingue et biculturel, nous RECOMMANDONS

que les questions culturelles soient reconnues comme étant d'intérêt général, à la fois pour le gouvernement fédéral et pour les gouvernements provinciaux.

IX. A cette fin, nous RECOMMANDONS

a) que le gouvernement fédéral instaure dans tous ses organismes, comme mesure d'urgence nationale, des procédures administratives qui seraient le reflet des aspects multiples d'un état authentiquement bilingue et biculturel, et particulièrement dans des services culturels tels que le Conseil des Arts, la Société Radio-Canada et l'Office national du Film ;

b) que le gouvernement fédéral continue à encourager et même à étendre son programme actuel pour le développement du bilinguisme parmi les fonctionnaires, les membres des forces armées et le personnel des compagnies de la Couronne ; qu'il fournisse tous les moyens nécessaires pour stimuler ce développement ;

c) qu'un programme d'études portant sur les multiples aspects du biculturalisme soit élaboré à l'intention des fonctionnaires, des membres des forces armées et du personnel des compagnies de la Couronne, et que des experts choisis parmi le personnel des universités canadiennes, des gouvernements du Québec et des autres provinces, participent à l'élaboration de ce programme ;

d) que le Bureau fédéral de traduction soit doté du même statut que celui d'organismes fédéraux tels que le Bureau fédéral de la Statistique, les Archives nationales et la Bibliothèque nationale ;

a) que dans toutes les provinces où des Canadiens de langue française fréquentent des universités de langue anglaise, il leur soit possible de présenter leurs examens, leurs thèses, leurs dissertations et leurs comptes rendus, en français, dans la mesure où le permettent les possibilités matérielles de ces universités et la nature des sujets traités ;

b) que dans toutes les provinces où des Canadiens de langue anglaise fréquentent des universités de langue française, il leur soit possible de présenter leurs examens, leurs thèses, leurs dissertations et leurs comptes rendus, en anglais, dans toute la mesure où le permettent les possibilités matérielles de ces universités et la nature des sujets traités.

v. Afin d'approfondir la compréhension et l'appréciation de notre patrimoine canadien en sa totalité, nous RECOMMANDONS

que l'histoire du Canada soit envisagée, par chaque groupe culturel, sous un angle qui transcende une perspective francophone ou anglophone.

vi. Afin que soit maintenu l'élan que le travail de la Commission Royale sur le bilinguisme et le biculturalisme a imprimé au souci de notre existence nationale, nous RECOMMANDONS

a) que soit fondée une *Commission canadienne permanente sur le bilinguisme et le biculturalisme*, dont les objectifs principaux seraient d'encourager, de promouvoir et de coordonner les programmes d'enseignement et de recherche sur le biculturalisme, mis en vigueur dans les établissements d'enseignement supérieur. Cette Commission serait chargée en outre d'adopter un programme d'éducation du public, visant à éveiller un sentiment national chez les Canadiens ;

b) que cette *Commission canadienne permanente sur le bilinguisme et le biculturalisme* et ses efforts en vue d'encourager divers programmes de recherche soient financés conjointement par le gouvernement fédéral et les gouvernements provinciaux.

III. Afin d'encourager une unité de but et une compréhension mutuelle, nous RECOMMANDONS

a) que toutes les universités canadiennes mettent sur pied des programmes de nature authentiquement biculturelle, comportant par exemple des études sur le Canada, l'emploi du français et de l'anglais dans certains cours supérieurs, et que ces programmes reçoivent une aide financière adéquate ;

b) que les universités canadiennes soient encouragées à collaborer à des projets de recherches et d'enseignement portant sur des questions de bilinguisme et de biculturalisme. (Il serait peut-être utile à la Commission Royale de consulter les universités du Québec au sujet du fonctionnement de cette collaboration, à la lumière des recommandations émises par le rapport de la Commission Royale d'enquête sur l'enseignement dans la Province de Québec) ;

c) que les universités établissent un programme d'études, traitant du caractère et du patrimoine biculturels du Canada, et destiné aux instituteurs et professeurs de l'enseignement primaire et de l'enseignement secondaire de chaque province ;

d) que les ministères de l'Instruction des diverses provinces acceptent ces programmes d'étude comme une source d'élargissement de la compétence professionnelle des professeurs ;

e) que les universités prévoient l'échange entre les deux groupes linguistiques des membres de leur personnel scientifique et de recherche ;

f) qu'il faudra rendre possible l'enseignement du français par des Canadiens de langue française et de l'anglais par des Canadiens de langue anglaise ;

g) qu'il faudra commencer l'enseignement des deux langues officielles du pays durant les premières années de l'enseignement primaire.

IV. Dans le but de promouvoir un bilinguisme et un biculturalisme réels dans tout le pays, nous RECOMMANDONS

Recommandations

I. Tout en reconnaissant que les fins de l'enseignement supérieur en général transcendent les contingences de langue et de culture, McGill University accepte toutefois, pour sa validité historique et sa nécessité immédiate, la conception d'un Canada envisagé comme état fédéral, incarnant une association des cultures française et anglaise, dans un cadre constitutionnel qui favoriserait le développement de chacun des partenaires. Par conséquent, McGill University RECOMMANDE

que les universités soient encouragées à devenir des foyers où puissent naître des idées, des talents et des carrières imprégnés de bilinguisme et de biculturalisme.

II. Afin de cultiver une compréhension mutuelle plus profonde entre les chefs de file de la pensée et de l'opinion, présents ou futurs, nous RECOMMANDONS

la multiplication des mesures encourageant l'échange de professeurs et d'étudiants entre les universités francophones et anglophones, de tels échanges étant rendus possibles par l'aide financière conjuguée du gouvernement fédéral et des gouvernements provinciaux.

civilisatrices peuvent s'alimenter dans une ambiance de liberté académique. La liberté qu'a l'université de choisir les matières à enseigner et à étudier est un élément essentiel du monde civilisé. La réalisation des buts décrits dans ce rapport dépendra, en grande mesure, de la capacité des universités du Canada d'accomplir la tâche à laquelle ils font face.

q) Le principe fondamental de ce mémoire consiste en ce que la présence d'un bilinguisme et d'un biculturalisme approfondit la connaissance de deux cultures et permet à l'homme de s'améliorer et de s'élever intellectuellement. Pour reconnaître pleinement ce principe, il faudra y apporter de l'imagination, de la bonne volonté et, en plus, beaucoup de patience.

institutions culturelles et éducatives. Un pont est un moyen utile de réunir deux rives mais n'est pas suffisant comme point de rencontre lorsque deux communautés peuvent exercer une action réciproque et s'enrichir mutuellement. La ville de Montréal constitue un lieu de rencontre où il est possible de construire un biculturalisme unique et fécond. Lorsqu'on aura écrit l'histoire de l'expérience biculturelle canadienne, ce sera essentiellement l'histoire de deux villes, Montréal et Ottawa. L'une est le champ principal des contacts culturels, l'autre des accommodements politiques.

n) Dans le Québec et le Canada contemporains, McGill University a un rôle spécial à jouer, car nulle autre université ou groupe de lettrés au Canada ne peut avoir aussi facilement accès à la communauté de langue française.
Tous les efforts doivent être déployés pour utiliser les relations de McGill avec la communauté de langue française du Québec, avec le Canada de langue anglaise et la communauté internationale en général, afin de fournir un lieu de recontre pour échanges d'idées, et pour favoriser de façon tangible la compréhension entre le Québec et ses voisins du Canada et d'ailleurs. En se réalisant pleinement en tant qu'université, McGill ne peut que servir la société — la société du Québec et la société du Canada.

o) Néanmoins, toutes les universités du Canada ont un rôle à jouer dans le développement d'une image vraiment bilingue et biculturelle. Car c'est sur elles que s'appuie l'élan de la recherche entreprise par la Commission Royale. Les recherches font toujours ressortir l'utilité d'une collaboration entre les universités du Canada anglais et du Canada français. Leur coopération dans l'étude humaine et sociale conjuguée d'une société biculturelle serait dans la meilleure tradition des sciences morales et sociales.

p) La société du Canada a atteint un haut niveau de réalisations techniques et un système politique que caractérisent la stabilité et une tradition de civilisé. Beaucoup de sa force créatrice dépendra alors des institutions d'enseignement supérieur, où la recherche et les valeurs

Ceci représente un lourd fardeau pour ceux qui veulent que cette culture survive et s'épanouisse. C'est un fardeau que tous les Canadiens doivent cependant partager, si l'on veut établir la viabilité de notre « bi-nationalisme » et réaliser la promesse et la richesse de notre dualité de culture.

j) Toutefois, l'épanouissement du Canada français ne peut se faire dans un vide. Il fait partie d'une mosaïque complexe de forces et de facteurs qui façonnent la dualité canadienne. Nombre d'études et de recherches seront requises, en vue de saisir, avec un certain degré de certitude, la nature de la situation au Canada et la multiplicité de ses défis. Il serait téméraire d'imaginer l'existence de solutions définitives à des problèmes qui sont loin d'être pleinement compris. C'est à l'honneur de la Commission Royale d'avoir entrepris un programme intense de recherches, afin de tracer la voie pour une analyse plus complète et valable de notre vie nationale.

k) Même si l'on doit accepter que le Québec est à l'origine du fait français en Amérique du Nord, il n'en reste pas moins la patrie d'un cinquième de sa population composé de Canadiens de langue anglaise. Aucune conception de l'avenir du Québec, par conséquent, ne peut avoir de sens si la dualité fondamentale du Québec lui-même, au sein de la dualité du Canada, n'est pas reconnue.

l) La communauté de langue anglaise du Québec est le principal intermédiaire entre le Canada anglais et le Canada français. Peut-être n'a-t-elle pas assumé ce rôle de façon délibérée et qu'il lui fut échu par les circonstances de l'histoire et de la géographie. Mais c'est un rôle qui doit être maintenant encouragé et mis en valeur de façon consciente. Le Québecois de langue anglaise aura besoin d'encouragement, d'assistance et, à vrai dire, de stimulation de la part de ses compatriotes, afin de jouer le rôle spécial qu'il doit remplir dans le développement d'un bilinguisme et biculturalisme significatifs.

m) Ce qui précède s'applique *a fortiori* à la communauté de langue anglaise de Montréal et à ses principales

selon des normes plus aptes à satisfaire ces nouvelles aspirations et à refléter notre biculturalisme de façon tangible.

f) Le principe énoncé au paragraphe *d*) sous-entend que les Canadiens de langue anglaise du Québec doivent être considérés comme des Québecois et qu'ils ont droit à la pleine protection et à l'encouragement de l'intégrité de la vie de leur communauté. Ceci veut dire que plusieurs Canadiens devront abandonner leur conception stéréotypée des uns des autres.

g) Les deux groupes linguistiques, nonobstant le lieu où ils se trouvent, devront développer un intérêt et une compréhension réciproques réels. Trop souvent, l'ignorance et l'indifférence ont été des causes inutiles de friction et d'anxiété. Il va sans dire que ce sera la responsabilité des agences gouvernementales à divers niveaux et d'institutions variées de mettre à la disposition des Canadiens les moyens par lesquels ils pourront s'étudier, s'évaluer et s'apprécier réciproquement.

h) Nonobstant la nature de l'avenir du Canada, toute suggestion qu'une société biculturelle serait synonyme d'une société à deux races est tout à fait incompatible avec le caractère de la population canadienne d'aujourd'hui, composée de différents groupes ethniques. Si une association des deux nations et cultures qui sont à l'origine du pays peut avoir une certaine valeur historique, un tel concept n'a aucune signification, aujourd'hui, sinon sur le plan culturel. Il n'y a pas de Canadiens de deuxième ordre et l'avenir d'une saine société canadienne dépend, non seulement de la reconnaissance, de la vitalité et de la pertinence des deux cultures, mais également de la vitalité et de la pertinence de tous les groupes minoritaires autres que français et anglo-celtiques qui font partie de la population canadienne d'aujourd'hui.

i) L'on ne peut nier toutefois que la culture française au Canada est encore menacée. L'on pourrait même dire que la culture française est dans un « état de siège » sur le continent américain en général et au Canada en particulier.

et de la société avec des conséquences qui affectent la structure du fédéralisme canadien dans son ensemble et les attitudes que les Canadiens de langue anglaise et de langue française devront dorénavant adopter entre eux en élaborant une société biculturelle.

b) Un Canada viable semble maintenant possible si un effort positif est fait pour faire admettre le fait que le Canada est composé de deux grandes cultures et de deux grands groupes linguistiques, et non pas deux races, et que l'existence de ces deux cultures et langues représente une occasion extraordinaire d'enrichissement pour les deux communautés.

c) Un aspect de leur enrichissement sera certainement l'apparition d'une nouvelle catégorie d'individus dont la participation aux deux cultures est tellement intense qu'ils se trouveront également à l'aise dans l'un ou l'autre milieu. Il sera ainsi possible un jour de donner au Canada, et au monde, un nouvelle et véritable « personnalité canadienne » dans le plein sens du mot.

d) L'avenir du fédéralisme canadien dépend d'une succession de nouveaux rapports entre les deux groupes, avec une modification du concept de « minorité » et de « majorité » qui a prévalu jusqu'à maintenant. Ceci veut dire tout particulièrement que les Canadiens de langue française pourront se sentir chez eux, non seulement au Québec, mais dans le reste du pays, et qu'ils pourront également avoir l'occasion de s'épanouir librement partout au Canada, sans le sentiment d'appartenir à une minorité. Il est donc regrettable que l'évolution de la communauté de langue française dans les autres provinces ait été affectée défavorablement, par une acceptation généralement restreinte de la culture française dans ces provinces et, en général, par le manque d'appui et de protection des pouvoirs publics.

e) L'avenir du fédéralisme canadien exige aussi que les Canadiens examinent le concept et la pratique du gouvernement fédéral et de son administration afin qu'ils évoluent

Conclusions

83. « Le Canada est un pays bilingue et biculturel. » Il ne fait aucun doute que cette déclaration exprime le *sine qua non* de notre existence nationale. Lui donner sa réalité et sa signification est donc un impératif canadien qui doit engager tous les hommes de bonne volonté.

84. De plus, sa réalisation requiert la recherche de réponses à plusieurs des questions qui ont été soulevées dans ce rapport. Par exemple, dans quelle mesure le Canada est-il un pays bilingue et biculturel ? A quel degré devrait-il l'être ? Quels en sont les bénéfices pour tous ? Quelles sortes d'accommodements politiques et constitutionnels devraient être faits ? Quel devrait-être le rôle du gouvernement fédéral et des gouvernements provinciaux ? Celui des deux communautés linguistiques ? Est-ce que la communauté de langue anglaise du Québec a un devoir particulier ? Quel est le rôle des universités ?

85. En voulant trouver une réponse à ces questions, McGill University en est venue aux conclusions suivantes :

    a) La tâche fondamentale de la vie politique et sociale du Canada aujourd'hui est la reconstruction du gouvernement

82. Il faudrait resserrer fortement les liens de McGill avec les universités de langue française. McGill ne peut plus être considérée comme une autre grande université canadienne de langue anglaise. Son emplacement en fait un centre unique et important, où fusionnent deux cultures. McGill est devenue pleinement consciente de son rôle important et se tient prête à servir d'intermédiaire entre les idées du Canada français et celles du Canada anglais, prête à tenir son rôle dans le nouveau Québec, et demeurera une force puissante pour l'avenir du Canada.

et de la recherche, d'autant plus que les dépenses pour un matériel coûteux seraient réduites si les deux universités se les partageaient entre elles. Ceci n'est pas tout ; il faudrait essayer d'organiser simultanément, dans les deux grandes universités, un programme de culture française et anglaise qui serait offert aux mêmes étudiants, à un niveau sous-gradué. Il faudrait aussi faciliter l'échange d'étudiants gradués entre les deux universités.

80. McGill a fait tout son possible pour comprendre le Canada français. La création du Centre d'Etudes canadiennes-françaises n'a fait que couronner un long travail de recherches individuelles qui remonte à plusieurs années. Cette institution n'en est qu'à ses débuts, et le nom qu'on lui a donné ne lui rend pas entièrement justice puisqu'elle s'occupe, en réalité, d'un programme d'études franco-anglaises portant sur l'ensemble de notre personnalité canadienne. Son apport est double : former des experts, et fournir les moyens pour des études englobant toutes les disciplines universitaires. Elle pourra devenir un facteur important dans ce nouveau mouvement d'un Canada biculturel. Son influence se fera sentir, sans nul doute, dans les plans de programme de McGill et peut-être même d'autres universités.

81. Bien que le Québec semble être la seule province à avoir subi des transformations profondes, durant ces dernières années, il n'en reste pas moins que le pays entier est en train d'évoluer, de son côté. Le Canada anglais se trouve en face du même problème: l'industrialisation rapide d'un monde de plus en plus orienté vers les sciences et dans lequel il faut apprendre à se réadapter. De même qu'au Québec, il y a une transformation de tous les systèmes scolaires et gouvernementaux dans les provinces de langue anglaise. Les préjugés réciproques que les deux groupes linguistiques se font les uns des autres finiraient par nuire à l'évolution du pays. La seule solution serait une tentative de compréhension et de recherches et la propagation des résultats de ce travail dans le plus grand public possible. Alors seulement, le Canada français saurait, à son tour, que l'évolution se poursuit aussi parmi les anglophones.

76. Il faudrait aussi mentionner les fréquentes rencontres officielles et amicales entre le personnel de McGill et celui des institutions de langue française. Un examen des différents départements de toutes les facultés de McGill montrerait qu'une toute petite minorité n'est jamais entrée en contact avec une institution française d'études supérieures.

77. Ces relations, bien que significatives, devraient encore se resserrer et s'étendre. En effet, McGill, par sa position, est dans une situation unique parmi les grandes universités canadiennes. Elle est quotidiennement en contact avec le Canada français. La plupart de ses étudiants ont été élevés dans cette ville biculturelle. Sans doute, son personnel vient-il de tous les coins du monde, mais il participe de plus en plus à la vie de Montréal et de la province. La scission en « deux solitudes » n'a jamais été absolue et en se moment l'effort conscient de McGill le combat. Avec le nouvel essor de la province, un échange d'idées et une collaboration bien plus intime sont devenus possibles.

78. Cet échange peut s'intensifier de plusieurs façons. Quelques exemples le prouveront. La création récente du Collège des Travailleurs canadiens est une entreprise commune dirigée par des représentants du Congrès canadien du Travail, de la Confédération nationale des Syndicats, de l'Université de Montréal et de McGill University. Ce collège recrute ses étudiants par le Canada, par les anciennes colonies françaises et par les pays du Plan Colombo. Il y a un programme français et un programme anglais, aussi bien qu'un troisième programme combinant les deux langues. Montréal est, évidemment, l'emplacement idéal pour une telle institution, d'autant plus que les deux grandes universités des deux langues y sont représentées. C'est la preuve tangible d'un biculturalisme viable.

79. Cependant, McGill pourrait tirer un plus grand profit de toutes les possibilités de relations franco-anglaises qui y existent. Il y a déjà quelques professeurs enseignant à la fois à McGill et à l'Université de Montréal. Il y a de grandes possibilités de collaboration dans le domaine des sciences

72. McGill University, contrairement aux autres universités canadiennes, tient un rôle de prime importance à Montréal et au Québec. McGill a attiré un nombre considérable d'étudiants venant du Québec, des autres provinces et du monde entier. Elle possède, actuellement, le plus grand pourcentage d'étudiants étrangers du continent. Tous ces étudiants peuvent se rencontrer dans cette université qui possède un programme de recherches et d'études graduées des plus poussé au Canada.

73. McGill reste toujours, comme par le passé, l'université des anglophones québecois, à qui elle offre un enseignement à tous les niveaux. Elle continuera à leur offrir des cours de génie, de droit, de médecine, des écoles de dentistes, de musique et d'autres professions. Il est très important que la tradition maintenue par McGill, de recevoir les candidats qualifiés du Canada et du monde entier, ne soit pas modifiée, car un tel changement causerait la disparition regrettable d'un milieu cosmopolite intéressant.

74. Pourtant, McGill est consciente des changements survenus dans un Québec en plein essor. Cette université a accepté la responsabilité d'être l'unique terrain de rencontre entre le Canada de langue anglaise et le Canada de langue française. Les anglophones des autres provinces n'ont pas toujours l'occasion d'avoir des relations avec leurs voisins de langue française, à l'exception, peut-être, du Nouveau-Brunswick, de la vallée d'Ottawa, de Saint-Boniface au Manitoba, de l'Ontario-Nord et de quelques autres régions. Par contre, les anglophones de l'île de Montréal représentent une forte densité de population vivant dans l'intimité d'un million de francophones. McGill représente le centre culturel et intellectuel de ce noyau anglais. Il est tout naturel de penser que le Canada français est bien mieux compris par les anglophones de Montréal que par ceux du reste du pays.

75. Aussi McGill a-t-elle maintenu des relations étroites avec le Canada français et ses universités. Plusieurs Canadiens de langue française continuent à faire leurs études sous-graduées et graduées à McGill.

de plus en plus. Et, dans quelques années, le bilinguisme deviendra, sans nul doute, une situation de fait totalement acceptée par les anglophones du Québec. De même que les autres provinces devraient envisager un système scolaire bilingue et biculturel pour leurs francophones, le Québec, de son côté, devrait encourager chez les anglophones le bilinguisme et l'intérêt biculturel. Ceci n'entame en rien leur droit de préserver leur langue anglaise.

70. La situation est cependant différente, si nous considérons les 'majorités'. Les Canadiens de langue française se sont anglicisés de façon frappante dans certaines communautés du Québec. Ceci est d'autant plus évident chez ceux qui se sont trouvés, à cause de leur profession ou de leurs occupations, en contact fréquent avec la culture prédominante du continent. Rien ne pourra être fait pour freiner ce phénomène. La force des choses agira toujours dans ce sens. S'il est compréhensible que la province en ressente une certaine appréhension, il n'en existe pas moins un côté positif de la situation. Il suffit de regarder autour de nous pour voir que le résultat de ce phénomène est toujours quelque chose de supérieur. *En fait, il ne serait pas déplacé de suggérer que cette occasion d'approfondir deux cultures permet à l'homme de s'améliorer et de s'élever intellectuellement.* Montréal offre à ses anglophones, aussi bien qu'à ses francophones, une richesse unique d'expériences qu'il serait difficile de rencontrer dans les régions où une seule culture domine.

71. Enfin, il nous reste à parler de ce que l'on peut appeler le Canada français-anglais, un phénomène que nous avons déjà brièvement mentionné. Ce phénomène se différencie de celui des francophones québecois et des anglophones canadiens par le sens qu'a pris son développement. Ces communautés, bien qu'essentiellement monoculturelles, ont subi l'influence enrichissante d'une deuxième culture. Plusieurs personnes de ces communautés possèdent ces deux cultures à un tel degré qu'ils se trouvent également à l'aise dans l'un ou l'autre milieu. Le Canada devrait encourager cette tendance qui donnerait naissance au Canadien par excellence, l'homme qui réunirait en lui le caractère français et anglais.

de 1867. Notre but n'est pas de résoudre cette question mais d'émettre quelques opinions:

a) Il serait désirable, pour le bien commun de toute la nation canadienne, que les mêmes droits soient accordés, dans la mesure du possible, et dans le pays entier, aux anglophones et aux francophones. De plus, ces droits devraient être augmentés plutôt que diminués : l'égalité ne serait pas établie par une simple restriction des droits des anglophones résidant au Québec. Il serait bien plus logique d'étendre les droits des francophones éparpillés à travers les provinces canadiennes. Ainsi, anglophones résidant au Québec et francophones résidant hors du Québec, ayant à leur disposition des systèmes scolaires adéquats, seraient en mesure de maintenir, chacun de leur côté, leur propre culture.

b) La politique de préservation des deux cultures doit cependant considérer les choses avec un certain réalisme. Il est, sans doute, désirable que la population de langue française du Nouveau-Brunswick (les Acadiens) et des autres régions groupant une population française importante, aient le droit de rester Français, c'est-à-dire le droit d'avoir des écoles ainsi que des programmes de radio et de télévision de langue française et enfin de pouvoir utiliser leur langue devant les tribunaux, à la Législature et devant les organismes publics. Cependant, il faut reconnaître que la conservation de la culture française, hors du Québec, sera nécessairement défavorisée et difficile. En effet, dans une société où la majorité est de langue anglaise, pour un très grand pourcentage des francophones de l'Ontario et du Manitoba, l'anglais deviendra, inévitablement, une deuxième langue. Plusieurs finiront sans doute par être absorbés par le groupe social dominant. Du moment que le droit de rester de langue française est officiellement reconnu et accepté, l'influence du milieu de langue anglaise sur les francophones résidant hors du Québec est loin d'être regrettable. Au contraire, c'est un apport enrichissant dans la vie canadienne.

c) En échange, les anglophones du Québec s'écarteront de plus en plus de ceux des autres provinces. En effet, les Québecois de langue anglaise subissent l'influence française, bien plus qu'on ne veut l'admettre. Elle continue à augmenter

récemment, agissaient en tant que représentants d'une majorité. Le gouvernement local est le seul domaine où ils se soient trouvés impuissants à maintenir cette position.

67. Anglophones et francophones se trouvent, tous deux, en face d'un problème d'unité nationale qui ne peut être résolu que par une refonte des institutions. Ceci permettrait la disparition d'un sentiment de minorité dans un tout canadien. Les Canadiens de langue anglaise éclairés, par cela même, en viendront à soutenir les Canadiens de langue française, dans leur désir de consolider le pouvoir politique du Québec et d'en améliorer l'administration provinciale. Ils comprendront alors le sens de cette affirmation, souvent répétée par les francophones, que « le Québec n'est pas une province comme les autres ». Le Québec est, en effet, à l'origine du *fait français* de l'Amérique du Nord et doit rester l'incarnation de la civilisation française au Canada. Aucune autre province ne joue un rôle aussi plein de responsabilités vis-à-vis des anglophones, car ceux-ci sont soutenus par la grande majorité de toutes les autres provinces. La culture du Québec constitue une sauvegarde contre le danger d'absorption par les Etats-Unis, danger menaçant l'autonomie intellectuelle des Canadiens de langue anglaise, mais représentant la destruction totale de ce petit monde français.

68. Les anglophones du Québec sont cependant dans une position délicate. Les droits constitutionnels qui leur sont accordés ont été respectés par la loi et par la mise en pratique. Les anglophones possèdent leurs écoles, à la fois catholiques et protestantes. Sans doute, cette séparation des Catholiques et des Protestants reflète-t-elle les tendances religieuses de la province, mais elle permet également l'existence de la survie d'une forte culture anglaise, dans la province. En conséquence, ils devraient favoriser la même tolérance à l'égard des francophones résidant hors du Québec.

69. Une étude profonde de ce problème entraînerait, entre autres choses, une réforme de la nature même de la Confédération, avec un examen de certaines théories, comme celle du pacte et celle d'une agglomération d'états confédérés, plus ou moins indépendants, et d'autres points de vue datant

IV.

Une Force pour l'Avenir

64. Ce rapport a déjà affirmé, à plusieurs reprises, et nous voudrions le répéter une fois de plus, que McGill University a un rôle important à jouer dans le nouveau Québec. Nous sommes persuadés que McGill représentera une force puissante et constructive, une force pour l'avenir.

65. A propos de ce thème, il faudrait mentionner, d'abord, la question des relations entre les minorités et la majorité, composant la population, question déjà étudiée dans la section précédente. En considérant l'ensemble des francophones, ceux du Québec et ceux du reste du pays, nous avons tout de même une minorité. Les francophones forment une majorité dans un seul cas, celui du Québec, qui constitue une unité culturelle et politique.

66. Par contraste, la minorité des anglophones du Québec fait, en réalité, partie de l'énorme majorité des populations canadienne et nord-américaine. Leur pouvoir est bien plus grand que celui des Canadiens de langue française formant une minorité dans le Manitoba, l'Ontario et les autres provinces. En effet, les anglophones du Québec, jusqu'à très

sérieuse, ou une appréciation de la culture française du Québec. Il est évident, qu'au fur et à mesure que le Québec évolue vers une société plus « ouverte », l'intégrité des partenaires de langue anglaise et de langue française doit être affermie d'une part et, d'autre part, les deux communautés devront en arriver à une compréhension mutuelle plus étroite et plus amicale. La direction de ce mouvement, dans la communauté de langue anglaise, devient une question d'importance vitale. McGill University est prête à prendre l'initiative ou à se joindre à des projets dans les sciences humaines et naturelles, dans des domaines professionnels, tels que le droit et la médecine, l'art dentaire et l'enseignement, dans la préparation de dirigeants pour le commerce et l'administration publique et dans des programmes conjoints de recherche. De plus, alors que par réticence ou indifférence le citoyen de langue anglaise s'est contenté de jouer un rôle secondaire dans les partis politiques du Québec, il doit maintenant se préparer (et l'université doit l'aider à le faire) à prendre une part active dans tous les domaines de la vie publique. Ni les individus ni les institutions ne pourront désormais échapper à leurs responsabilités.

Polytechnique ou l'Ecole des Hautes Etudes Commerciales, que le gouvernement a établies sur le modèle des Grandes Ecoles de France. Les rapports entre les ingénieurs, architectes et comptables de langue anglaise et ceux de langue française s'établissent par l'intermédiaire de leur association professionnelle, plutôt que par le truchement des universités. Il n'existe aucun parallèle entre la 'Faculty of Arts and Science' et les facultés des Lettres, Philosophie et Sciences sociales et, par voie de conséquence, les relations internes et les échanges ont été plus difficiles tout simplement à cause de ces structures. A McGill, certains départements ont encouragé des études culturelles locales et provinciales en Histoire et en Sciences sociales, mais ces études ont été sporadiques plutôt que concentrées ou consistantes. En 1963, le Centre d'Etudes canadiennes-françaises fut fondé, afin de constituer un foyer pour ces activités ; il a coordonné et intensifié ces efforts.

62. Au-delà des structures académiques, McGill a stimulé des relations plus étroites, grâce à divers services communautaires. Par exemple, un nombre considérable de Canadiens de langue française (environ 2,000 cette année) s'inscrivent aux cours d'extension donnés tous les hivers et ces cours, dans certains cas, traitent de la culture et des problèmes du Québec. Un camp d'été, « Laquemac », fut organisé, il y a quelques années, sous les auspices conjoints de l'Université Laval et de Macdonald College. En plus, le McLennan Travelling Library, qui pendant plusieurs années a fourni un service de bibliothèque aux communautés isolées, possède actuellement à son service deux voitures-bibliothèques visitant les régions rurales et distribuant des livres aux deux groupes linguistiques.

63. En faisant face au défi du Québec contemporain, McGill profitera des fautes qu'elle a commises, aussi bien que de ses réussites. Elle a essayé de maintenir des relations cordiales avec les universités de langue française. Les étudiants de langue française ont toujours été les bienvenus, et plusieurs sont parmi ses diplômés les plus distingués. Le fait demeure toutefois que, par le passé, la plupart des étudiants de McGill ont terminé leurs études sans avoir vraiment une connaissance

pratiques étranges, en vertu desquelles des restrictions étaient imposées pour des raisons confessionnelles, chaque système étant tenu de n'employer que des enseignants de sa propre foi religieuse. Les écoles ne pouvaient employer des personnes compétentes de l'autre groupe linguistique ; ainsi, plutôt que d'utiliser à plein les rares ressources disponibles dans l'enseignement des deux langues maternelles, des obstacles sérieux s'interposèrent. Il n'est que juste toutefois de souligner, que la situation n'est guère meilleure dans les universités où les restrictions confessionnelles ne s'appliquent pas. Des expériences importantes, en vue de mettre fin à ces restrictions, furent tentées au cours des dernières années et promettent beaucoup ; toutefois il est malheureux qu'on n'ait pu les commencer beaucoup plus tôt.

60. En sa qualité d'université privée laïque dont la renommée est devenue internationale dans les sciences, le droit et la médecine, McGill a toujours attiré un certain nombre de professeurs et d'étudiants de langue française. Les cours sont donnés pour la majeure partie en anglais exclusivement, quoique les règlements permettent maintenant aux étudiants d'écrire les examens et autres exercices soit en français, soit en anglais. Toutefois, le degré d'intégration entre les diverses parties de l'université et la communauté de langue française varie considérablement. La Faculté de Droit, par exemple, a toujours eu un nombre considérable d'étudiants de langue française et, à une ou deux reprises, un doyen de langue française. Une partie de l'enseignement est donné en français et, puisque les candidats se destinent au Barreau du Québec, les programmes sont basés sur le droit civil et ses institutions juridiques. En conséquence, il y a beaucoup de choses en commun entre la Faculté de Droit de McGill et les autres facultés de Droit des universités de langue française de la province.

61. Les rapports entre les facultés de Médecine des universités du Québec sont, de même, relativement étroits, puisqu'ils sont établis à partir des sociétés spécialisées et savantes. Dans le génie et dans le commerce, les facultés de McGill se modèlent beaucoup plus étroitement sur les institutions nord-américaines ou de langue anglaise qu'avec l'Ecole

moment, la situation de McGill en tant qu'université privée et laïque attira plusieurs étudiants des autres parties du pays et l'amena aussi à aider à l'établissement des nouvelles institutions en Colombie-Britannique et en Alberta.

58. Aujourd'hui, la population de langue anglaise du Québec se chiffre à un peu moins d'un million, soit un cinquième du total de la population. Au cours du dernier siècle, elle a perdu la plus grande partie de son homogénéité et, en termes de croyances religieuses, se divise à peu près également en Protestants, Catholiques romains et autres. Même dans l'usage de l'anglais comme langue maternelle, il faut maintenant distinguer entre ceux qui sont originaires d'Angleterre et des Etats-Unis et ceux — immigrants récemment arrivés — qui appartiennent à d'autres groupes linguistiques et qui ont choisi d'apprendre l'anglais, tout simplement parce que c'est la langue dominante du commerce, des communications et de la culture dans l'ensemble de l'Amérique du Nord. La communauté de langue anglaise est, en grande partie, concentrée à Montréal, où elle joue un grand rôle dans le commerce, l'industrie et le monde des finances. Là, pour presque deux siècles, elle a créé une vie commune dans laquelle les hôpitaux, les écoles et les universités se sont partagé, avec les institutions religieuses, son appui général et philanthropique. Des services identiques ont été développés dans des régions en dehors de Montréal, services qui, dans la plupart des cas, sont reliés à ceux de la métropole. A quelques rares exceptions comme, par exemple, dans la pratique du droit, le citoyen de langue anglaise a pu vivre et travailler au sein d'un milieu où l'anglais est la langue de communication et où rarement il avait l'occasion, ou sentait le besoin de parler français. Cet isolement a amené les habitants de langue anglaise à cultiver des relations avec leurs compatriotes des autres provinces, souvent au point de négliger leurs voisins de langue française du Québec.

59. L'une des faiblesses les plus évidentes du système d'enseignement confessionnel tel qu'il a pu se développer dans le Québec est son manque d'encouragement pour le bilinguisme dans les écoles et les universités. Par le passé, ceci avait peut-être été la conséquence de l'indifférence générale d'un groupe envers l'autre, mais était aussi causé par les

un Ministre de l'Instruction, un Conseil de l'Instruction publique et deux comités confessionnels. Les amendements de 1875 abolirent le poste de ministre et donnèrent, à tous les évêques catholiques, le droit d'être membre du Conseil et du Comité catholique. Il en résulta que les deux comités devinrent presque autonomes et que le Département de l'Instruction publique fut divisé en deux sections virtuellement indépendantes, chacune étant responsable de l'administration de ses propres écoles confessionnelles.

56. L'immense développement économique du Québec et du Canada, au cours du dernier quart du dix-neuvième siècle, eut des conséquences importantes pour la communauté de langue anglaise et ses institutions pour l'enseignement. L'essor du commerce, de l'industrie et des moyens de transport ajouta aux responsabilités des écoles et des universités et encouragea aussi la croissance d'autres groupes culturels. Les écoles secondaires ajoutèrent des cours scientifiques à leurs programmes d'études. McGill agrandit ses départements de sciences et établit une faculté de sciences appliquées. Il fut nécessaire de faire des modifications dans le système scolaire, étant donné le nombre croissant de Catholiques de langue anglaise et le développement d'une importante communauté juive. De cette prospérité résultèrent un nombre considérable de fortunes privées, dont plusieurs contribuèrent généreusement à l'expansion de McGill University. Les noms de Molson, Redpath, Strathcona et Macdonald rappellent les liens étroits entre l'université et le monde des affaires de Montréal qu'à cette époque dominaient presque entièrement les citoyens de langue anglaise.

57. Au-delà des frontières du Québec, l'influence de son système d'éducation se fit sentir d'une façon différente. Vu que dans le système catholique les collèges classiques étaient responsables de l'enseignement secondaire, des institutions similaires furent établies, dans quelques-unes des autres provinces, dont plusieurs affiliées à l'Université Laval. Des tentatives pour établir un système parallèle d'écoles confessionnelles furent écartées, d'abord au Nouveau-Brunswick en 1871, puis dans les Provinces de l'Ouest. Ces échecs eurent des conséquences culturelles, aussi bien que religieuses et politiques. Au même

publiques. Ce système, qui tenait compte des différences religieuses, prévoyait aussi l'organisation, sur une base confessionnelle, de structures administratives locales et provinciales et s'appliquait également à la formation des professeurs. Forcément, ce mouvement de réforme provoqua un renouveau d'intérêt pour l'éducation supérieure et Laval, McGill et Bishop assumèrent de plus grandes responsabilités.

53. La population du Québec à cette époque était d'environ un million d'habitants, dont un quart de langue anglaise. La communauté de langue anglaise était surtout concentrée dans les villes de Québec et de Montréal, où pendant quelque temps elle constitua la majorité ; et dans les Cantons de l'Est où l'immigration des colons d'Angleterre et de la Nouvelle-Angleterre avait été encouragée par la British American Land Company. Aux premiers colons, Ecossais, Anglais et émigrés de la Nouvelle-Angleterre s'ajouta, au cours du dix-neuvième siècle, un nombre considérable d'Irlandais catholiques. Ceci compliqua la division simple de la population selon la langue, puisque vint s'y ajouter une division selon des critères religieux. Ainsi la communauté de langue anglaise, au cours de ces années, augmenta en nombre et devint hétérogène au point de vue de l'origine ethnique.

54. Pour la majorité de langue française, ce fut une période de renaissance culturelle et nationale. Piqués par le verdict de Durham que l'assimilation était la seule réponse aux problèmes politiques, économiques et sociaux des années 1830 ; dirigés par le clergé ultramontain, Monseigneur Bourget en particulier ; éduqués par des ordres religieux, dont plusieurs des membres avaient été recrutés en France ; soulevés et inspirés par les talents littéraires de Garneau, Chauveau et autres, les Canadiens de langue française se découvrirent un nouveau sentiment d'unité et de fierté. Ayant perdu leur situation majoritaire à la suite de la nouvelle union des provinces en 1841, ils se tournèrent vers d'autres méthodes que les moyens politiques pour assurer leur survivance.

55. Le système parallèle d'éducation, qui émergea après la Confédération, fut établi par la Loi de l'Education de 1869 qui fut l'objet d'importantes revisions en 1875. La loi établit

acceptation tacite des rôles économiques et politiques respectifs de chaque communauté.

51. Quelle position McGill University prend-elle à cette phase-ci des changements ? Comment s'adapte-t-elle au nouveau Québec et au Canada et, surtout, quel est son apport à cette évolution ? McGill a toujours été identifiée de très près à la communauté de langue anglaise du Québec. Elle a été fondée par un citoyen de Montréal, dévoué au bien public. Ses premières facultés furent rattachées à la profession médicale et à la profession juridique dans la Province de Québec; et ses gouverneurs étaient les mandataires de la Royal Institution for the Advancement of Learning, corps public que le gouvernement colonial créa, en 1801, pour organiser et administrer le premier système d'éducation du Bas-Canada. McGill reçut sa charte royale en 1821 et une charte revisée fut émise en 1852. Deux collèges préparatoires furent fondés : St. Francis College à Richmond et Morrin College à Québec. Même si ces deux collèges ne dépendirent jamais de l'université de la même façon que les collèges classiques de Laval, ils servirent la communauté de langue anglaise pendant de nombreuses années. Après sa nomination comme Recteur, en 1855, William Dawson réussit à intéresser le public et persuada les dirigeants du monde des finances à contribuer généreusement au soutien de l'université. Un autre exemple de l'intérêt de McGill au bien-être de la communauté de langue anglaise fut l'établissement de l'école normale de McGill, en 1857, pour la préparation de professeurs des écoles protestantes. Dawson prit cette responsabilité en vue d'assurer de hauts standards d'éducation dans les écoles, et ceci a permis à McGill d'établir un lien étroit et continu avec le système scolaire public de la province.

52. La phase formative de l'histoire de l'éducation du Québec débute, en 1841, avec l'Acte d'Union établissant les Provinces Unies du Canada. Au départ, on tenta d'établir un système commun d'éducation pour les Provinces Unies, mais sans succès. Alors, une loi séparée sur l'éducation fut adoptée pour l'Ontario, en 1843, et pour le Québec, en 1845 et en 1846. Ces lois furent à l'origine d'une série de réformes qui, au Québec, menèrent à l'adoption d'un système « confessionnel » d'écoles

propriétaires, des directeurs et des techniciens. Le hasard de l'histoire, la situation sociologique dans son ensemble et les fins de l'éducation des deux communautés paraissent avoir donné, à certains secteurs de la société de langue anglaise, des avantages économiques qui, par la force des choses, n'ont pas été immédiatement accessibles aux Canadiens de langue française. Les raisons de cette inégalité sociale sont trop bien comprises aujourd'hui pour qu'il soit nécessaire d'insister. Mais il est important de souligner que, même si cette situation économique n'a dépendu de la volonté ni d'un individu, ni d'un groupe ni d'une génération — francophone ou anglophone — et que, par conséquent, personne ne peut à juste titre blâmer ou être blâmé pour cet état de choses, des tensions et des malentendus, entre les deux groupes linguistiques du Québec, se sont produits et se produisent encore, à cause de cette configuration sociale. La minorité de langue anglaise a dû se donner des institutions et un point de vue reflétant ces relations curieuses avec une majorité qui, dans un autre contexte, constituait une minorité et qui souvent semblait être plus consciente de son statut économique que de son importance numérique. En effet, on a pu dire qu'en s'accommodant de cette relation singulière entre la minorité et la majorité, les Québecois de langue anglaise se sont contentés, en général, d'exercer leur rôle politique loin des voies normales de la politique, du moins dans les affaires du Québec sinon dans les affaires fédérales.

50. Cependant, alors que le nouveau Québec donne l'impression de souhaiter une plus grande participation de tous ses citoyens à son développement, il peut, sans s'en rendre compte, décourager en même temps une collaboration efficace à cette nouvelle société. Dans la mesure où le nouveau Québec est une société plus ouverte, atteignant par là une plus grande égalité économique et directoriale, il devrait y avoir plus d'occasions pour les deux groupes linguistiques de participer pleinement à toutes les activités politiques. D'autre part, dans la mesure où le nouveau Québec manifeste des tendances non seulement nationalistes, mais ethnologiques, il pourrait créer d'autres formes d'une société fermée, moins amicale à l'égard de la communauté qui n'est pas de langue française, que ne l'était l'ancien système d'alliance, dans le cadre duquel il y avait

au cours de la refonte des traditions et des valeurs anciennes. Un excellent exemple de ce dilemme est la tendance évidente à s'éloigner, sous prétexte de modernisme, d'un héritage rural puissant, au fur et à mesure que les villes et les industries s'accroissent, et remplacent la ferme, la paroisse et le village, comme principales structures sociales de la vie de la province. Toutefois, ce mouvement est né avant que de nouvelles valeurs convenant au Canada français moderne et urbain aient émergé pour créer une nouvelle stabilité en remplacement de l'ancienne.

48. Il est impossible, cependant, de parler du nouveau Québec et d'en restreindre l'analyse aux seuls Canadiens de langue française de la province. Car une communauté de langue anglaise, nombreuse et importante à cause de sa position économique, a joué un rôle de premier plan dans la vie du Québec pendant deux siècles. Ce facteur indique que le concept de « Québec », trop souvent employé pour décrire seulement les citoyens de langue française de la province, doit s'étendre également aux autres Québecois, dont les traditions et les origines sont profondément enracinées dans la région. Il y a, dans le Québec, deux communautés linguistiques, étroitement associées et elles forment ce tout qui a nom Québec.

49. Il ne serait pas réaliste toutefois de prétendre que les Canadiens de langue française et de langue anglaise, dans le Québec, ont vécu l'histoire de la même façon, même s'ils partagent un cadre physique et historique commun. La communauté de langue anglaise a des liens puissants avec l'immense famille de langue anglaise de l'Amérique du Nord, et elle en tire son existence spirituelle. Ainsi, le Québecois de langue anglaise vit-il à la fois à l'intérieur d'une minorité et d'une majorité. Bien qu'il soit vrai que le Québecois de langue française soit en majorité dans la province, il a souvent, par le passé, souligné l'importance de son statut minoritaire dans l'ensemble du Canada, plus que son statut majoritaire au Québec. De plus, il y a d'importantes différences économiques entre les deux communautés québecoises. D'une part, plusieurs citoyens de langue anglaise appartiennent souvent au secteur économique le plus favorisé du commerce et de l'industrie, celui des

prise de conscience des rapports entre le clergé et les laïcs et donc, indirectement, entre l'Eglise et l'Etat ; l'obtention de l'autonomie dans les programmes locaux de bien-être social, programmes jusqu'ici conjoints ou sous le seul contrôle du gouvernement fédéral ; une revision de la Constitution canadienne, de façon à refléter plus fidèlement les aspirations du Québec que ne semble le faire l'Acte de l'Amérique britannique du Nord ; une nouvelle définition du statut des Canadiens de langue française, dans les autres provinces, et des facilités linguistiques et d'enseignement ; l'établissement d'une fonction publique fédérale, vraiment biculturelle et bilingue dans son concept, et qui exprimerait ainsi la dualité de la culture canadienne, de telle sorte que l'image du Canada, ici même et à l'étranger, symboliserait vraiment la coexistence des deux grandes langues et civilisations du monde moderne ; et enfin l'avènement de la « rationalisation » économique du Québec et un plus grand contrôle de sa propre économie.

46. En même temps, le Canadien de langue française tente, au cours de son évolution, de préserver son intégrité historique. Par intégrité, le Canada français moderne entend la possibilité de se sentir tout à fait à l'aise dans son personnage, dans la marche de son histoire, dans une langue qui n'est pas l'anglais, mais le français, dans une civilisation qui est française et nord-américaine, mais non « américaine » — bref, d'être capable, d'une façon ou d'une autre, d'être Canadien d'expression française dans tous les aspects importants de la vie matérielle et spirituelle d'un peuple. Les tensions qui résultent de cette recherche d'intégrité sont souvent très pénibles parce qu'il est difficile de maîtriser la force d'attraction anglicisante du modernisme, dans un contexte nord-américain (face à l'immense pouvoir culturel des Etats-Unis qui se déverse sur l'ensemble de l'Amérique du Nord). Il s'ensuit donc que, vouloir être à la fois moderne et Canadien d'expression française, exige un effort héroïque.

47. Mais il n'est pas seulement question de conserver cette intégrité malgré le fait indéniable que l'anglais soit la langue de travail et le fondement culturel de l'Amérique du Nord. Il y a plus que la langue. Il s'agit de savoir, quelles valeurs du passé il serait bon de retenir et quelles valeurs il faudrait acquérir

III.

Le Défi du Nouveau Québec

44. Au centre du présent renouveau social dans le Québec, se trouve un complexe d'idées et d'images, qui résultent de plusieurs influences et d'une longue histoire. Ce que l'on peut décrire comme étant la philosophie du nouveau Québec découle de plusieurs philosophies sociales et de plusieurs aspirations, aussi bien que d'un large éventail de moyens politiques. Peut-être une façon valable d'exprimer les idées de McGill sur le Québec contemporain serait-elle de dire qu'il est engagé dans le processus de la recherche universelle du modernisme (comme c'est le cas pour tous les peuples soucieux de progrès) tout en s'efforçant de conserver son intégrité historique.

45. Dans sa recherche de « modernisme », le nouveau Québec vise à plusieurs choses : une réforme massive de l'éducation ; une hausse marquée du niveau de vie, particulièrement dans les régions rurales où la population a de la difficulté à subsister ; une rupture brusque avec la moralité politique de « patronage » du passé ; un effort évident pour que s'épanouisse une classe dirigeante de langue française qui occupera la place qui lui revient dans cette entreprise ; une

41. Une des manières les plus importantes par lesquelles les universités canadiennes peuvent contribuer à ce programme international d'aide à l'éducation, est de faire profiter d'autres pays de l'expérience que les Canadiens ont acquise en trouvant une solution à leurs propres problèmes. Il semble que l'on puisse beaucoup apprendre de l'expérience canadienne, de l'art de la mécanique jusqu'à celui du gouvernement. Et, ce qui n'est pas de moindre importance, comme le rapport de la troisième conférence du Commonwealth sur l'Education l'a mis en lumière, beaucoup de ces pays, confrontés par le problème technique d'enseigner une seconde langue, peuvent tirer une leçon du travail original et créateur accompli dans le domaine de la linguistique et des langues modernes, à l'Université Laval et à l'Université de Montréal.

42. L'accroissement de l'aide à l'étranger dans l'éducation ne devrait pas être considéré comme une déviation des ressources canadiennes, hors de nos propres besoins. L'afflux des étudiants d'outre-mer enrichira nos écoles graduées et en faisant profiter les pays d'outre-mer de l'expérience des administrateurs de l'éducation canadienne, nous augmenterons nos propres possibilités de faire face aux problèmes de l'enseignement moderne au Canada.

43. Le saut immense d'une préoccupation essentiellement locale pour l'enseignement supérieur aux défis et aux responsabilités de la recherche avancée et du travail très spécialisé, est une tâche que McGill University a joyeusement acceptée. En assumant son nouveau rôle, McGill pourra servir mieux, non seulement le Canada de langue anglaise, mais augmenter le nombre de ses entreprises et de ses rapports avec les universités-sœurs du Québec, démontrant ainsi que le caractère biculturel du Canada est un caractère de coopération fructueuse plutôt que d'isolationnisme.

38. Ces progrès illustrent les deux propositions importantes de l'enseignement supérieur actuel. L'une est l'importance de considérer l'enseignement supérieur comme un système ouvert, plutôt que fermé, en développant l'équipement spécialisé de ces institutions susceptibles de très grand accroissement et en y encourageant la répartition du travail entre elles. La seconde est de reconnaître que, à mesure que l'enseignement supérieur répond aux besoins croissants d'une communauté qui va augmentant, il devrait y avoir place pour une certaine diversité et pour des expériences dans les méthodes d'éducation. Ni les besoins, ni les techniques de l'enseignement supérieur ne restent stationnaires et toutes bénéficieront, si différents établissements expérimentent de manière variée, dans l'organisation et les méthodes d'enseignement.

39. L'apparition, au cours des dernières années, d'un grand nombre de nouvelles nations, en Asie et en Afrique, a offert à toutes les universités canadiennes non seulement une occasion d'enseigner mais leur a aussi lancé un défi. De nouveaux pays, dont la plupart faisaient encore récemment partie des systèmes politiques de la France et de l'Angleterre, ont à présent un besoin urgent de s'équiper pour former leur personnel politique, scientifique et professionnel. Aujourd'hui, leurs besoins sont si urgents qu'ils sont obligés de faire appel aux universités de pays développés pour remplacer leurs dirigeants européens. A la longue, il leur faudra fonder leurs propres universités et acquérir d'autres installations scolaires.

40. Le Canada a répondu avec générosité et vision à ce besoin par des programmes comme le Plan Colombo, les bourses du Commonwealth et le plan de bourses à des enseignants, et par l'assurance d'une aide financière aux anciennes colonies françaises ainsi qu'à des secteurs spéciaux tels que les Antilles. L'afflux des étudiants de nombreux pays d'outre-mer vers des universités canadiennes n'a pas été bienfaisant seulement pour leurs pays, mais encore il a élargi l'horizon des étudiants canadiens et des professeurs d'université. De bien des manières, les universités canadiennes ont bénéficié de ces programmes et, aussi longtemps que l'on pourra loger ces étudiants étrangers, leur présence enrichira les universités canadiennes et rehaussera l'image du Canada dans le monde.

pourvoir à une formation solide dans les arts et les sciences, une formation spécialisée en médecine, en droit, en sciences mécaniques, en agronomie, et dans les disciplines qui leur sont apparentées, et dans lesquelles elle a atteint une excellence traditionnelle. Les étudiants qui sont venus à McGill provenaient de toute la communauté canadienne anglophone, et plus tard, beaucoup d'entre eux ont passé leur vie professionnelle dans toutes les parties du Canada, aux Etats-Unis et ailleurs. L'accroissement des institutions provinciales, ainsi que la grande augmentation de la population du Canada, et la courbe montante dans la proportion de ceux qui aspirent à une éducation supérieure, tout cela fait qu'il est plus avantageux que ce genre d'éducation supérieure soit fourni dans la province où demeure l'étudiant.

36. Tandis que McGill s'est agrandie pour répondre à l'augmentation du nombre des étudiants, elle a graduellement déplacé les buts principaux de toutes ses facultés. Alors qu'il y a seulement une vingtaine d'années, la plupart des jeunes Canadiens désireux d'obtenir des diplômes avancés quittaient le Canada pour des universités américaines et européennes, — sans doute beaucoup le font-ils encore — le coût croissant de l'éducation supérieure et la pression des universités étrangères déjà surpeuplées ont forcé de plus en plus les jeunes Canadiens à chercher leur éducation supérieure sur place.

37. McGill, en commun avec plusieurs des grandes universités canadiennes, y compris l'Université Laval et l'Université de Montréal, a donc vu une grande expansion dans sa capacité pour préparer à des diplômes de haut niveau. Il y a eu un déplacement appréciable dans les facultés sous-graduées et spécialisées, où l'on s'est éloigné de la culture générale, pour former des spécialistes destinés à la Faculté d'Etudes Graduées. Le changement le plus frappant a été l'agrandissement de la Faculté d'Etudes Graduées et de Recherches de cette même université. Il y a eu une importante augmentation du nombre de Canadiens travaillant à obtenir, au Canada, des titres post-gradués. En même temps, il y a eu une énorme centralisation de ces étudiants dans les facultés graduées — peu nombreuses — du Canada en mesure de les former.

avancées, qui sont la marque d'une vraie université, sont poursuivies par des personnes qui se rendent compte avec acuité que leurs compagnons de travail sont unis en sociétés savantes et scientifiques, dont le but est d'augmenter les connaissances. C'est que les chercheurs, en collaboration, monteront à l'assaut des problèmes à résoudre. Les universités doivent trouver leur personnel en concurrence les unes avec les autres, et le flot considérable d'étudiants qui traversent l'Atlantique et le continent nord-américain est un phénomène qu'un pays de ressources limitées comme le Canada se doit de réaliser. Il est peut-être impossible d'empêcher la concentration des plus grands hommes de sciences dans une poignée d'institutions d'études supérieures ; cependant, il ne faut pas oublier qu'il y a beaucoup à gagner si les hommes de sciences se déplacent constamment et visitent particulièrement les institutions en voie de développement du monde intellectuel. Les visites des professeurs Rutherford et Soddy à McGill et les visites régulières de certains professeurs d'institutions françaises à l'Université Laval et à l'Université de Montréal ne forment qu'un tout de ce mouvement international.

34. Il y a peu d'institutions qui soient assez grandes et assez riches pour pourvoir immédiatement aux besoins des études supérieures. Les hommes remarquables sont rares et l'équipement indispensable pour la recherche avancée est à présent si onéreux que peu de communautés peuvent se permettre de le fournir — encore moins peuvent-elles se permettre de gaspiller les facilités qui font double emploi. L'avenir de toutes les universités, qui aspirent à jouer un rôle sérieux dans la recherche avancée, est intimement lié à l'établissement soigneux de plans rigoureux et à l'utilisation rationnelle des ressources. Dans un pays peu peuplé, au vaste territoire, ce problème est doublement sérieux puisqu'il est indésirable, autant qu'impossible, de concentrer tout le meilleur équipement dans un seul endroit.

35. En faisant le bilan des besoins des communautés qu'elle sert, McGill University s'est efforcée de répondre de son mieux aux besoins de l'enseignement supérieur. Jusqu'à ce qu'éclatât la seconde guerre mondiale, McGill s'est surtout souciée de

has distinguished its fellows. Among men, on the contrary, the most dissimilar geniuses are of use to one another; the different products of their respective talents, by the general disposition to truck, barter, and exchange, being brought, as it were, into a common stock, where every man may purchase whatever part of the product of other men's talents he has occasion for."

Pour Adam Smith, alors, toutes les plus grandes améliorations dans la production semblaient découler du principe de la distribution des tâches. Aujourd'hui, ce même principe s'applique fortement aux institutions d'enseignement supérieur. Aucune université, ni aucun groupe d'universités, ne peut demeurer isolé, même si son but est de faire progresser les connaissances et d'apporter les fruits du savoir à la communauté environnante. Ainsi, McGill University, bien qu'heureuse de jouer son rôle dans l'expansion de l'éducation supérieure et de la recherche dans la province de Québec, et bien qu'elle considère, sans réserve, le Canada comme un pays biculturel et bilingue, conçoit son rôle comme un rôle d'importance mondiale. Son objet en le remplissant est de contribuer pleinement à la communauté dans laquelle elle est située, — et ceci en coopération avec ses universités-sœurs.

32. On ne peut douter que la situation géographique des universités anglophones du Québec puisse être un bienfait inestimable pour tout le Canada de langue anglaise. Elles sont le moyen d'entretenir la dualité de la culture canadienne et d'encourager les relations entre les universités de langue anglaise des autres provinces et le Canada français. McGill peut remplir ces tâches afin que le Canada retire le maximum d'avantages de son double héritage. En plus, des relations mutuelles plus étroites peuvent être un enrichissement, à la fois pour les Canadiens de langue anglaise et pour ceux de langue française. Et les deux systèmes d'universités peuvent s'enrichir mutuellement par une collaboration fructueuse dans ces recherches et ces entreprises académiques, qui exigent la participation de vastes ressources si elles doivent être possibles.

33. Toutes les universités canadiennes se trouvent dans un marché intellectuel commun. Les idées ne connaissent pas de frontières, ni de barrières de langue. Les recherches et études

que fleuriront notre dualisme culturel et notre idéal en tant que citoyens.

30. Il nous semble que c'est la principale responsabilité de McGill d'être et de demeurer une grande université. Le but de cette affirmation n'est pas d'isoler McGill de ses universités-sœurs du Québec, c'est plutôt l'expression du souci commun pour les conséquences pratiques et morales des connaissances qu'elles partagent toutes ensemble. La recherche du savoir se poursuit sans interruption, à travers le monde, et aucun état moderne ne peut se permettre de rester en arrière à mesure que progressent les connaissances. Il faut former des hommes et des femmes, en nombre sans cesse croissant, pour appliquer l'ensemble des connaissances et des techniques à l'infinie variété des problèmes et des aspirations humaines. Le Canada et le Québec ont besoin de la contribution que les universités sont à même de fournir pour une compréhension et une solution de nos problèmes de développement et de dualisme culturel. Il serait très malheureux que le caractère coopératif de l'entreprise scientifique et culturelle dont tout le monde bénéficie soit détruit par des différends politiques et culturels. En présentant l'ensemble des conceptions de McGill University, on touche à quelques-unes des nombreuses questions d'ordre pratique qui sont élaborées dans une autre partie de ce rapport. Il y a toutefois une question hautement pratique que l'on devrait présenter ici parce qu'elle fait ressortir le fait que l'avancement des études dépend grandement d'efforts conjugués.

31. Adam Smith avait ceci à dire sur la division intellectuelle du travail:*

> "Each animal is still obliged to support and defend itself, separately and independently, and derives no sort of advantage from the variety of talents with which nature

* *Chaque animal est encore obligé de pourvoir à ses besoins et de se défendre, séparément et indépendamment, et ne tire aucune espèce d'avantage de la variété des talents dont la nature a différemment doté ses semblables. Parmi les hommes, au contraire, les génies les plus dissemblables sont utiles les uns aux autres, les différents produits de leurs talents respectifs, tous étant enclins à commercer, troquer et échanger, étant amenés, pour ainsi dire, à former un stock commun où chaque homme peut acheter n'importe quelle partie du produit des talents des autres dont il a l'utilité.*

envisager par rapport aux autres fonctions d'une université. Il nous semble que les plus grandes universités du Québec, parce qu'elles se consacrent à l'enseignement et à la recherche, n'ont pas tendance à dépenser une forte proportion de leurs maigres ressources pour atteindre ces buts. Néanmoins, une grande université ne peut éviter de jouer un rôle au sein de sa communauté et doit nécessairement exercer quelque influence sur l'attitude de ses étudiants.

28. Dans une large mesure, le caractère des obligations d'une institution, envers la culture de son milieu, fait lui-même fonction de cette culture. Dans la société des « Deux Solitudes », il était presque inévitable que McGill participât et transmît les points de vue d'une des solitudes, tout comme l'Université Laval et l'Université de Montréal transmettaient ceux de l'autre. Comme la communauté de langue anglaise du Québec, à laquelle elle s'identifie, McGill tend à consacrer presque toute son attention à cette partie du Canada, qui est de langue anglaise. De même, les universités de langue française du Québec tendaient à s'identifier avec le Canada français. Toutefois, il ne faut pas surestimer ces tendances. C'est à l'honneur des grandes universités de cette province qu'elles aient pu, dans une très large mesure, éviter l'étroitesse d'idées et d'intérêts.

29. Nous pensons qu'il serait faux, dans une évaluation du rôle de McGill au Québec, de la faire selon les données d'un passé qu'on ne retrouvera jamais, ou d'un présent considéré comme statique. Nous reconnaissons le fait que le Québec se transforme, comme le reste du monde d'ailleurs. Nous avons besoin de comprendre ces changements et nous cherchons le moyen de nous y adapter. En même temps, nous affirmons, comme une question de principe, que nous ne croyons pas qu'une telle adaptation sera facile. Mais nous croyons qu'elle peut se faire, avec imagination et avec foi en l'avenir, si elle se fait avec l'assentiment de tous les éléments de la société du Québec et du Canada. Nous affirmons aussi que McGill University a un rôle distinctif à jouer dans ce processus d'adaptation. C'est parce qu'elle contribue activement à modeler le développement de notre province, et parce qu'elle aide à donner forme à la conscience du Canada dans son ensemble, que l'Université peut faire le plus pour assurer

De même, aujourd'hui, la très haute et très coûteuse formation des scientifiques et des chercheurs, en cet âge de l'atome et de l'espace cosmique, est encore une des tâches des universités. Tout comme par le passé, McGill a ouvert largement ses portes à tous ceux qui préparaient des diplômes; les étudiants d'aujourd'hui, à McGill, ne viennent pas seulement de la communauté montréalaise et de toutes les parties du Canada, mais ils nous viennent de toutes les nations qui émergent dans toutes les parties du monde. L'application des connaissances ne connaît pas de frontières; la meilleure utilisation des ressources humaines est d'encourager la liberté de mouvements de ceux qui étudient et de ceux qui enseignent.

25. La seconde fonction de l'université a trait à la culture de l'esprit. Si urgents que soient les besoins de la société en spécialistes, la fonction de l'université demeure uniquement de cultiver l'équilibre intellectuel et l'envergure culturelle de ceux qui travaillent dans ses murs. La philosophie générale de l'éducation moderne, telle qu'elle est acceptée à McGill, est d'insister sur l'importance de la compréhension théorique d'une matière, ainsi que sur d'autres branches d'études que choisit l'étudiant. Le rôle de l'université est de former des hommes et des femmes qui ne soient pas de simples techniciens, mais des gens extrêmement cultivés.

26. Le progrès des sciences est la fonction essentielle de la vraie université qui, dans le monde moderne, est le principal dépositaire de données intellectuelles et scientifiques. L'élargissement spectaculaire des études gradués dans les grandes universités canadiennes prouve à quel point ceci est devenu une fonction primordiale de l'université. L'interdépendance des connaissances, le coût élevé de l'équipement, et le caractère cosmopolite des professeurs et des étudiants donnent un caractère nouveau à McGill et à ses institutions-sœurs, un caractère moins autonome et isolé, qui fait de chaque université une partie intégrante de la grande société des études supérieures.

27. Quand nous arrivons au quatrième objectif de l'éducation supérieure, la transmission du fonds culturel et des habitudes sociales, nous nous trouvons sur un terrain plus difficile. Le rapport Robbins suggère que c'est une question qu'il faut

3. Le progrès des sciences* — "the search for truth is an essential function of institutions of higher education and the process of education is itself most vital when it partakes of the nature of discovery."
4. Fournir, en partie, le fonds de culture et d'habitudes sociales sur lequel s'appuie une communauté saine.

22. Il faut noter que le comité Robbins essaie de classifier ces objectifs par ordre hiérarchique. Tous sont considérés comme importants et on a jugé nécessaire de les combiner dans la définition suivante d'une université :†

"Institutions of higher education vary both in their functions and in the way in which they discharge them. The vocational emphasis will be more apparent in some than in others. The advancement of learning will be more prominent at the post-graduate than at the undergraduate stage. The extent of participation in the life and culture of the community will depend on local circumstances. Our contention is that, although the extent to which each principle is realized in the various types of institution will vary, yet ideally, there is room for at least a speck of each in all."

23. La contribution de McGill en tant qu'université peut être évaluée à la lumière de ces « objectifs ». Bien qu'elle vise à aborder un problème complexe, d'un point de vue quelque peu mécanique, la classification de Robbins fournit un bon cadre pour décrire le rôle de l'université, dans son milieu moderne.

24. Au sujet du premier objectif, on doit dire qu'à l'origine le but des universités canadiennes fut de fournir les savants ou les spécialistes experts d'une société homogène — les professeurs, les prêtres, les docteurs et les magistrats.

* « *La recherche de la vérité est une fonction essentielle des institutions d'études supérieures et le processus de l'éducation est lui-même plus vital quand il tient de la nature de la découverte.* »

† « *Les institutions d'enseignement supérieur varient à la fois dans leurs fonctions et dans la manière dont elles les exercent. L'importance accordée à certaines professions sera plus apparente dans certaines universités que dans d'autres. L'avancement des études sera plus prépondérant au niveau gradué qu'au stade sous-gradué. La part faite à la vie et à la culture de la communauté dépendra des conditions locales. Notre sujet de contention est que, bien que le point jusqu'où chaque principe est réalisé dans les différents genres d'institution doive varier, néanmoins en théorie, il y a place pour au moins une parcelle de chacun dans chaque université.* »

facultés spécialisées de médecine, de droit, de polytechnique) ainsi que sur ses facultés de Lettres et de Sciences. A la fin du siècle, McGill était devenue une des universités canadiennes du plus haut niveau, attirant dans ses facultés sous-graduées et spécialisées, non seulement des étudiants recrutés parmi les Montréalais de langue anglaise mais, dans une certaine mesure, des membres de la communauté de langue française, des étudiants venus de toutes les provinces du Canada et d'autres nations.

20. Les changements survenus au vingtième siècle ont transformé le caractère de l'université et changé son rôle. Ils ont aussi augmenté, plutôt que diminué, ses intérêts et ses responsabilités au-delà des besoins du milieu où elle se trouve. L'établissement d'universités dans les autres provinces, chacune s'efforçant de fournir des écoles professionnelles de droit, de médecine et d'ingénieurs, a réduit l'importance de McGill comme centre d'études supérieures. En même temps, le développement des grandes universités du Canada français a fourni à tous les Canadiens désireux de poursuivre leurs études en langue française, des institutions de premier ordre, pouvant offrir des programmes d'études dans tous les domaines. Néanmoins, le développement des études supérieures durant ces dernières années a augmenté l'interdépendance de ces universités et les a obligées à assumer, quelquefois en collaboration, des responsabilités dépassant de beaucoup les besoins immédiats de leurs communautés locales. Le but de ce rapport est d'examiner le rôle de McGill University, une université dans un Canada qui reconnaît la prépondérance de deux langues et de deux cultures fondamentales.

21. Le rapport récent du Comité d'Education supérieure au Royaume-Uni (le rapport Robbins) propose une classification des buts principaux de l'éducation supérieure en quatre parties, comme suit :

    1. Instruction dans les techniques appropriées au monde du travail.
    2. Culture de l'esprit — la formation d'hommes et de femmes cultivés.

II.

L'Universalité des Universités

18. L'Université moderne joue un rôle à deux dimensions d'importance primordiale. La première est son universalité. La langue, la culture et le milieu social sont des facteurs qui influencent la qualité et le style de ses activités, mais pour être digne d'être désignée sous le nom d'« Université », elle doit se consacrer à une quête des connaissances qui dépasse ces détails. La seconde dimension est son « engagement » dans la société dont elle fait partie. Le rôle des institutions d'éducation est en général de favoriser et de développer la culture de la société dans laquelle elles vivent et où elles servent.

19. Nous nous proposons d'étudier le rôle et la position de l'université en tant qu'organisme destiné au développement d'un haut degré de culture, et en particulier d'examiner la situation de McGill University. Des notes sur l'histoire de McGill apparaîtront plus tard dans ce mémoire. Pour le moment, il suffit de dire que McGill s'est développée sur le modèle des universités écossaises, mettant comme elles fortement l'accent sur la préparation aux professions libérales, (au cours du dix-neuvième siècle McGill établit des

pouvoirs soient répartis économiquement, mais la mise en pratique et la viabilité de ce projet restent douteuses. Pourtant de tels projets sont présentés, avec passion, comme la seule solution possible et reçoivent un appui politique.

14. Nous avons un besoin urgent d'éclaircissement dans ce domaine, sous forme d'études portant sur la question de l'économie, le degré d'interdépendance des différentes régions du Canada, les diverses possibilités de décentralisation des pouvoirs économiques et bien d'autres questions encore.

15. De plus, il faut que nous découvrions jusqu'à quel point il est possible ou désirable de donner au Canada français les moyens de jouer un rôle indépendant dans le monde international, et en même temps de donner un caractère réellement biculturel au Canada tout entier.

16. En posant ces questions, nous devons enfin déterminer les changements qui devraient éventuellement être apportés à la Constitution. Ces changements porteraient sur les pouvoirs respectifs du gouvernement fédéral et des gouvernements provinciaux. Il se pourrait aussi que la structure du gouvernement fédéral lui-même soit modifiée, ce qui entraînerait peut-être des relations politiques plus satisfaisantes entre les deux groupes. C'est ainsi que divers projets de réforme du Sénat sont actuellement discutés dans la province de Québec.

17. La Commission royale d'enquête sur le bilinguisme et le biculturalisme est appelée à ouvrir la voie dans tous ces domaines. En particulier, elle se chargera d'étudier les moyens d'établir des liens plus étroits et une meilleure entente entre les deux peuples, de rendre les deux cultures accessibles aux Canadiens et de favoriser une meilleure connaissance de l'autre langue chez tous les Canadiens. Dans cette entreprise difficile, les Canadiens ne travailleront pas seulement à la solution des problèmes qui *doivent* être résolus, mais ils arriveront aussi à se mieux connaître et à mieux comprendre leur pays. Dans cette tâche d'une importance vitale, McGill University offre sans réserve son appui et sa collaboration à la Commission.

pensée et les méthodes de travail. L'objectif à atteindre dans ce domaine sera l'établissement d'une administration fédérale qui soit une expression du Canada francophone, aussi bien que du Canada anglophone, où les fonctionnaires puissent remplir leur tâche en employant l'une ou l'autre langue, et où diverses méthodes de travail soient également acceptables. Il reste à savoir dans quelle mesure cet objectif est possible, et comment le mettre en pratique. La Commission se devra d'examiner attentivement ces vastes problèmes.

11. Il reste à considérer, en troisième lieu, le problème prédominant des relations politiques entre les deux groupes. A l'heure actuelle, on cherche à résoudre cette question, sujette à des facteurs d'émotivité, par des expédients faciles qui ne sont pourtant pas des solutions satisfaisantes et constructives du point de vue politique. La solution de ce problème, comme celle des autres, dépend de choix politiques fondamentaux qui touchent à l'existence même du pays. Mais, en supposant que nous désirions poursuivre l'expérience canadienne, il reste un grand nombre de données inconnues à élucider.

12. En plus, il existe, au Canada, une troisième force, les nouveaux Canadiens qui ajoutent une autre dimension aux problèmes de bilinguisme et de biculturalisme. Bien que les deux langues officielles du Canada soient, en fait, le français et l'anglais, il faudrait essayer de préserver la vie culturelle de ce troisième groupe. La question suivante se pose donc : comment le gouvernement fédéral et les gouvernements provinciaux peuvent-ils être modifiés de manière à permettre à ce groupe de survivre et de contribuer d'une façon positive à la culture canadienne ?

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13. La question primordiale de l'heure pourrait peut-être se formuler ainsi : pour autant que les gouvernements aient quelque pouvoir en la matière, dans quelle mesure l'avenir économique du Canada français sera-t-il déterminé par le gouvernement fédéral d'Ottawa, ou par le gouvernement provincial du Québec ? Pour le moment, nous ignorons les diverses possibilités et solutions. Il a été suggéré que les

lourdes tâches de la Commission de déterminer s'il en est bien ainsi. Il est clair qu'aucune de ces minorités n'a joui jusqu'ici des conditions nécessaires à un sain développement et que, dans certains cas, les conditions élémentaires de survie font défaut. Cette situation est souvent due au fait que la majorité anglophone a agi comme si le Canada était un pays monoculturel où l'assimilation était la seule ligne de conduite à suivre, à l'égard des citoyens parlant une autre langue. Dans ces cas, les minorités francophones ont été traitées exactement comme des groupes d'immigrants, destinés à s'intégrer le plus rapidement possible à la majorité anglophone. Dans certaines provinces on s'est opposé non seulement à l'emploi du français dans les domaines gouvernemental, administratif et judiciaire, mais à l'existence même d'écoles primaires de langue française. Nous espérons que le travail de la Commission royale aura pour résultat de mettre fin, une fois pour toutes, à cet état de choses, et qu'une égalité sera établie entre le statut des minorités de langue anglaise du Québec et celui des minorités canadiennes de langue française résidant hors du Québec, partout où ces dernières constituent un groupe important et en nombre suffisant pour mener une vie communautaire.

9. Ceci exigera une étude approfondie des conditions nécessaires à la survie et au développement de ces groupes ; il faudra également envisager les amendements qu'il serait nécessaire d'apporter à la Constitution canadienne pour que soient assurés les droits de ces minorités. A l'heure actuelle, seule la minorité du Québec jouit d'une protection constitutionnelle. Ce déséquilibre ne peut plus durer.

10. C'est dans le fonctionnement du gouvernement fédéral que le deuxième problème se pose avec le plus d'acuité. L'administration, les forces armées, les sociétés à charte royale présentent toutes un caractère éminemment anglophone. Il est aussi pertinent de mentionner ici que la capitale elle-même ne semble pas s'être adaptée au biculturalisme. En ce qui concerne le gouvernement, le problème dépasse une simple question de langue : il s'étend à des facteurs d'expression culturelle moins tangibles, tels que le mode de

l'entité la plus vulnérable peut être minée de diverses façons, à moins qu'on ne prenne des mesures correctives ; deuxièmement, une constitution politique commune aux deux groupes peut tendre à refléter uniquement les intérêts ou le mode de pensée du plus fort. Ces faits se sont produits, à des degrés divers, dans la vie canadienne. Il y a, troisièmement, un problème qui surpasse tous les autres, l'éternelle question des rapports entre les deux groupes considérés comme entités politiques. Cette question s'est jusqu'ici présentée sous de multiples aspects au Canada, mais semble s'être concrétisée, à l'heure actuelle, sous forme de conflit d'autorité entre Québec et Ottawa.

6. Les deux premiers problèmes peuvent être résolus pour peu que nous y mettions de la clairvoyance, de l'intelligence et de la bonne volonté. Ceci faciliterait en soi la solution du troisième problème. Il faudra cependant que nous admettions que celui-ci subsistera, sous une forme ou une autre, aussi longtemps que le Canada existera et qu'il constitue une des conséquences ordinaires de tout état biculturel et fédéral.

7. Les deux premiers problèmes surgissent partout où se rencontrent des minorités francophones hors du Québec. Aussi étrange que cela puisse paraître, on les rencontre à l'intérieur même du Québec, et particulièrement à Montréal, où une minorité économiquement dominante exerce une pression constante sur la majorité francophone de la ville. Il est clair que Montréal présente un cas particulier qui devra être résolu séparément. Cependant, il reste à craindre que des mesures soient prises à ce sujet dans l'ignorance et la mauvaise foi, portant ainsi préjudice aux deux communautés, comme le serait, par exemple, l'unilinguisme rendu obligatoire par simple autorité politique ou contrainte. Pour éviter ces erreurs, nous avons besoin, non seulement d'une bonne volonté réciproque, mais encore d'une connaissance précise de la question, de ses origines, et des mouvements d'évolution culturelle qui la modifient constamment.

8. Le problème est encore plus critique quand on considère les minorités francophones résidant hors du Québec. Certains de ces groupes sont petits, et croient qu'il est impossible de résister à l'assimilation. Ce sera une des plus

en outre, la pression d'une assimilation que les anglophones ne connaissent pas. Cette situation est rendue inévitable par le fait que le Canada lui-même est soumis à la pression constante d'une civilisation représentée par deux cents millions d'Américains de langue anglaise. Le problème consiste donc à faire de la société canadienne un instrument capable d'accroître la vigueur de la culture française, là où elle existe, sans qu'il en résulte une séparation radicale entre les deux groupes linguistiques, cette séparation étant le prix que les extrémistes des deux côtés semblent prêts à payer.

3. En cherchant une solution à ce problème, la commission rendra service non seulement aux Canadiens, mais encore à tous les hommes de bonne volonté du monde entier, car ce problème semble surgir sans arrêt dans le monde moderne. En effet, la solution n'en serait pas uniquement une simple entente politique des groupes en présence, mais une connaissance des facteurs qui déterminent un développement culturel, spécialement dans un milieu composé de plusieurs cultures ; or cette connaissance nous fait défaut. Alors que certains verront dans les écoles bilingues, par exemple, un moyen idéal de rapprochement des deux cultures, d'autres les accuseront d'être des instruments d'assimilation entre les mains de la majorité. Mais qui serait capable de décider dans cette divergence d'opinions ?

4. La Commission est donc appelée à ne pas se contenter seulement d'une investigation des moyens qui conduiraient à une entente des forces politiques existantes : elle doit élargir ses connaissances dans un domaine trop peu exploré jusqu'ici. Dans cette entreprise, elle a droit à l'appui de McGill University située comme elle l'est au carrefour des deux cultures. Ce mémoire fera part d'opinions sur l'ensemble des problèmes de la coexistence culturelle au Canada et de son développement ; il fera valoir aussi le point de vue tout à fait spécial de McGill University étant donné sa position privilégiée.

5. Deux groupes culturels ne peuvent coexister sans que se posent deux problèmes : premièrement, la vie culturelle de

I.

*Les Objectifs de la Commission**

1. McGill University entend que la Commission Royale vise essentiellement à découvrir les conditions dans lesquelles les deux groupes culturels du Canada peuvent coexister, comment chacun d'eux peut développer sa propre culture tout en maintenant des rapports de bon voisinage avec l'autre, et comment ils peuvent s'entraider à élargir leurs horizons culturels. La simple observation des événements à l'étranger montre que c'est là une tâche ardue. Là où plusieurs cultures vigoureuses et florissantes existent, les liens entre les divers groupes culturels sont lâches ; là où les circonstances amènent un rapport étroit entre deux groupes, la culture de l'un tend à submerger celle de l'autre.

2. Au Canada, c'est la culture française qui est évidemment menacée parce que son développement se heurte à des obstacles plus considérables, et que les francophones subissent,

* Ce mémoire a été préparé par un comité dont les membres sont les personnes suivantes : M. Cohen, doyen de la Faculté de droit, président, professeurs J. W. Durnford, S. J. Frankel, L. L. LaPierre, monsieur C. M. McDougall, professeurs J. R. Mallory, D. C. Munroe, C. M. Taylor, H. D. Woods, doyen de la Faculté des arts et sciences, professeur G. A. Woonton.

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Le 1er mars 1965.

Messieurs André Laurendeau et
A. Davidson Dunton, Commissaires,
Commission royale d'enquête sur le bilinguisme
et le biculturalisme,
Ottawa, Ontario.

Messieurs les Commissaires,

Au nom de McGill University, je suis heureux de vous faire parvenir le Mémoire que l'Université a préparé à l'intention de votre Commission. Il exprime en toute honnêteté les vues du Bureau des Gouverneurs et du Sénat de l'Université et nous souhaitons qu'il contribuera à mieux faire comprendre les problèmes importants et délicats qui ressortissent à votre Commission.

Je vous prie de croire, Messieurs les Commissaires, à l'assurance de mes sentiments très distingués.

Le Recteur et Vice-Chancelier :

H. Rocke Robertson.

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McGill University

MÉMOIRE
présenté à la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme

Montréal, le 1er mars 1965

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Biculturalisme

McGill University

1965

THE MONTREAL COUNCIL OF WOMEN

LE CONSEIL DES FEMMES DE MONTREAL

BRIEF TO THE ROYAL COMMISSION

ON

BILINGUALISM AND BICULTURALISM

SEPTEMBER 1964

This Brief is respectfully submitted to the Chairmen and Members of the Royal Commission on Bilingualism and Biculturalism on behalf of the Montreal Council of Women.

PREAMBLE:

As you probably know, the Montreal Council of Women is a federation of organizations whose membership consists of 112 federated societies as well as of approximately 250 associate individual members thus making the Montreal Council of Women the representative of some 90,000 citizens in Quebec. Furthermore in concert with 64 other Councils, the Montreal Council of Women forms the National Council of Women which in turn is a member of the International Council of Women.

The question of Bilingualism and Biculturalism is presently one of the most controversial problems that Canadian citizens have attempted to solve and one which greatly affects all public authorities. This question has given rise to all sorts of discontentment and griefs and has further been used and is still being used as an instrument by various extreme groups to revolt against the existing system and sow the seeds of disunity in the country. The aim of the Montreal Council of Women is to bring the various federated societies "into closer relationship and to serve as a

. . . 2 /

medium of communication and a means of prosecuting any work of common interest ". So in order to further this aim, the Montreal Council of Women, a provincial body affiliated to a National organization, feels that it is its duty to present its views on this subject of primordial importance.

In considering the submissions advanced in this Brief, we would ask the Members of this Commission to bear in mind the two following points:

FIRST: Whenever the word "citizen" appears, the broad sense of the word is to be applied, that is a person domiciled or residing in a country. We do not intend the restrictive legal interpretation to be used, meaning a subject of a country.

SECOND: Any reference made to a "national" group or organization is to be interpreted as meaning a group or organization in Canada having interprovincial activities and not a group or organization of another nation.

We shall hence proceed to explain separately our views on " equal partnership between the two founding races", on Bilingualism and on Biculturalism and we trust our conclusion will summarize succintly our opinion on these points.

EQUAL PARTNERSHIP BETWEEN THE TWO FOUNDING RACES.

Council believes that all citizens, French or English speaking should enjoy equality of opportunity and of treatment in

Canada. In order to ensure this equality, we submit that the first step is to enforce the existing constitution and to make sure that the rights granted thereunder be enjoyed. Furthermore, we maintain the following:

a) All the citizens of Canada have the right to use at their choise either the French or English language whenever dealing with any office, department, ministry or agency of the Federal Government as well as with any Crown Corporation, no matter where such office, department, ministry, agency or corporation be situated; and all citizens must be able to exercise this right indiscriminately and without restriction.

b) All the citizens of Canada must be able to be heard before any Court of Justice anywhere in the country in either the French or English language without suffering prejudice. Until such time as the judges and court officials have become bilingual as hereinafter submitted, Council recommends that interpreters for the French and English languages be available at all times in any and all courts of Justice throughout Canada.

c) In order to ensure the equal partnership of the English and French speaking citizens alike anywhere in Canada, all publications from any federal office, department, ministry, agency or Crown Corporation must be

bilingual and all communications, reports or messages from the above must also be bilingual. Furthermore, it is suggested that no cummunication or publication be made until it can be made or is available in both languages simultaneously.

This then, brings Council to consider the question of Bilingualism in Canada.

BILINGUALISM:

a) The citizens of Canada should become bilingual to the extent that intercommunication between the French and the English speaking citizens may be achieved i.e. the one understanding the spoken language of the other and being able to read and write it eventually as well. Fluent oral expression will then not be necessary. This, it is believed may be achieved by:

(1) Cooperation by all provincial departments of Education to establish a basic uniform curriculum.

The "secondary" language should be taught from grade 1 in elementary schools and intensified through grades 5, 6, 7, by having some subjects taught in the "secondary" language subjects such as mathematics, Canadian history and geography ;

(2) Provincial Departments of Education should be asked to establish a planned exchange of teachers with the Province of Quebec and also a directed exchange of students ;

(3) All Provincial Governments and the Municipal Governments of centres exceeding 50,000 should have a minimum number of competent bilingual persons on their staff ;

(4) Large Private Corporations having nation-wide activities should be encouraged to have some bilingual Executives as well as bilingual Personnel officers, no matter where the company's H.Q. is situated.

b) Presently-all employees of the Federal Government in Ottawa, in all the capitals of the provinces, in all the Federal offices in the province of Quebec should be bilingual ;

c) Eventually- all persons employed by any office, agency, department or ministry of the Federal Government as well as by any Crown Corporation should be bilingual.

With these remarks on Bilingualism, permit us then to turn to the question of Culture in Canada.

BICULTURALISM OR MULTICULTURALISM:

Culture is universal, it is part of a way of life, it is

engendered by history, language and religion. Culture per se should be encouraged and fostered and its dissimenation should always be channelled in the French and English languages so as to give all the citizens of Canada an equal opportunity to better themselves and enjoy a wider culture.

Biculturalism then should mean that each flourishes without interference, but in awareness of, and in touch with the other and as before, other cultures must be respected and appreciated and all should have access to each other's richness.

A special role in bringing culture to the citizens of Canada lies with:

a) National Artistic Groups who should present works in both languages. When English or French plays are staged by these groups, these should be presented in the original version. Other translated works should be offered in both French and English ;

b) National radio and television networks especially the C. B. C. networks who should sponsor programmes in the "other" language more particularly in areas where a French or English minority, no matter how small, exists;

c) The National Film Board of Canada should show some of their French Films in the larger centres outside Quebec - and wherever any minority group speaking French may exist.

Furthermore, we strongly urge and recommend that the various ethnic groups in Canada be encouraged to develop their particular national culture within the Canadian Cultural Life and that the Government support exchanges of various cultural groups with other countries.

CONCLUSION:

The Montreal Council of Women therefore respectfully submits that all the citizens of Canada be made aware of the existing fact of the two founding races and at the same time of the coexistence of these two races with various other large ethnic groups which have contributed much to the development of this country. As a consequence, Canadians must realize that this is and must remain a bilingual country to the extent that anyone, anywhere within its boundaries, shall be able to use either the French or English language and shall be understood. In 1864, the Fathers of Confederation realized that there was no longer room for an Upper and a Lower Canada, so in 1964, the Government of Canada must realize that there is no longer room for an English and a separate French Canada.

Canada is a whole, made up of numerous citizens of various cultural and national backgrounds who have chosen to live in this country, knowing it to be bilingual. They have contributed immensely to its épanouissement and to the evolution of the two basic cultures. Therefore all the citizens of Canada must be made to feel that opportunities of advancement and success are equal for

all and that individual competence is not to be judged by the national background of origin of its subject. We must eradicate hate and prejudice and substitute understanding and a national fellowship and patriotism. Canadians can and must achieve this unity. The basic instrument in accomplishing this is EDUCATION and the example must be set by the governmental authorities and bodies of the country at large. The countries that have colonized Canada have left it long ago. The Conqueror and the Conquered have vanished. What remains is one country blessed with dual personalities coloured with various talents and the government and the people must strive to develop the two facets of this nation within its multicultural Canadian frame.

Respectfully submitted,

The Montreal Council of Women

Le Conseil des Femmes de Montréal

NO.: 740-265

TITLE: "Brief to the Royal Commission on Bilingualism and Biculturalism"

AUTHOR: The Montreal Council of Women/Le Conseil des femmes de Montreal

Brief of 8 pages; 13 recommendations

REMARKS OF ANALYST:

This brief is organized in such a way that no distinction is made in the text between ordinary matter and recommendations. The entire brief has therefore been summarized.

The Montreal Council of Women urges the recognition throughout Canada of the fact of the two founding races and bilingualism and biculturalism to which other ethnic groups have made and will continue to make their particular contributions.

The recommendations to this end are very general in concept and no great effort has been made to deal with the practical implementation of them.

ATT.: RESEARCH

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SUMMARY:

"Preamble" Pages 1 - 2

The Council is composed of 112 federated societes and 250 individual associate members, representative of some 90,000 Quebec citizens; it is a member of the National Council of Women, and the International Council of Women.

Bilingualism and Biculturalism is one of the most controversial questions ever faced by Canadians and is being used by some groups to sow the seeds of disunity.

"Equal Partnership Between the Two Founding Races"

In order to assure all Canadians of equality of opportunity and treatment, the existing constitution should be enforced as well as the following rights:

- to use either English or French without restriction in dealing with any office, department, ministry or agency of the Federal Government, including Crown corporations, no matter where located;

- to use French and English before any court in Canada; (until all court officials become bilingual, interpreters should be provided);

- all Government publications in both languages.

"Bilingualism" Pages 4 - 5

Canadians should become bilingual to the extent that intercommunication between French and English-speaking people is achieved. This may be done by:

- co-operation of all provinces in establishing a basic, uniform curriculum and teaching the secondary language from grade 1, intensifying it in grades 5, 6 & 7 by teaching subjects such as history in the second language;

- asking provincial education departments to establish an exchange of teachers and students with the Province of Quebec;

- all provincial governments and municipal centres in excess of 50,000 having a minimum number of competent bilingual persons on their staff;

- encouraging private coperations to have bilingual executives and personnel officers;

- having bilingual federal employees in Ottawa, the provincial capitals and the Province of Quebec;

- having eventually, all Federal employees bilingual.

"Biculturalism or Multiculturalism" Pages 5 - 7

Culture by its nature is universal and its dissemination should be channelled in the English and French languages. Biculturalism should mean that each flourished without interference but in awareness of other cultures.

- National artistic groups should present works in both languages.

- National radio and T.V. networks should sponsor more programmes in the 'other' language.

- The National Film Board should show French films in larger centres outside Quebec and wherever any minority French-speaking group exists.

- Ethnic groups should be encouraged to develop their particular culture within the Canadian cultural life; the Government should support exchanges of various cultural groups with other countries.

"Conclusion" Pages 7 - 8

All Canadians should be made aware of the existing fact of the two founding races with other large ethnic groups. Anyone within Canada's boundaries must be able to use either French or English.

Individual competence must not be judged by national origin; Canada must achieve unity and the basic instrument in accomplishing this is education.

"The Conqueror and the Conquered have vanished".

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-265

The Montreal Council of Women - Le Conseil des femmes de Montréal.

MONTREAL

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIPS

The Council is composed of 112 federated societies and 250 individual associate members, representative of some 90,000 Quebec citizens; it is a member of the National Council of Women, and the International Council of Women.

2. AIMS

To bring the various federated societies "into closer relationship and to serve as a medium of communication and a means of prosecuting any work of common interest".

3. PREPARATION OF BRIEF

No information.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

page 1 — Q. 1 — Among the 90,000 women in your Quebec membership, approximately how many are English-speaking and how many are French-speaking?

Do the associations making up the Council have any joint programmes or meetings? Would these be unilingual or bilingual?

p. 3 (a) — "All citizens of Canada have the right to use at their choice either the French or English language whenever dealing with any office, department, ministry or agency of the federal government..."

Q. 2 — Would this apply as well to persons working in those offices? That is, could they work in the language of their choice?

p. 3 (b) — In order to have bilingual courts, as well as bilingual publications from all federal offices a large number of translators and interpreters will be necessary.

Q. 3 — Has the Council given any thought to the training and staffing of these posts throughout Canada?

page 4 (1) (2)

You mention the extension of bilingualism in terms of the teaching of a second language.

Q. 4 What is your opinion about the extension of school rights to the French-speaking minorities outside of Quebec for instruction in their own language, similar to the rights accorded to the English-speaking minority in Quebec?

page 7
para. 1

Q. 5 How do you recommend that "the various ethnic groups in Canada be encouraged to develop their particular national culture within the Canadian Cultural Life"?

August 13, 1965

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BILINGUISM AND BICULTURALISM

IN CANADA

BRIEF SUBMITTED TO

THE ROYAL COMMISSION OF INQUIRY

BY

THE MONTREAL

CATHOLIC SCHOOL COMMISSION

THE MONTREAL CATHOLIC SCHOOL COMMISSION

Brief submitted

to the

ROYAL COMMISSION OF INQUIRY
on
BI-LINGUALISM AND BI-CULTURALISM

Montreal, October, 1964.

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INTRODUCTION

1- The M.C.S.C. incorporated in 1846 and having jurisdiction over the cities of Montreal, Montreal North, Montreal West and Saint-Michel, owed it to itself to submit its views on the problems of bilingualism and biculturalism in Canada, particularly in view of the leading role that the school has to play in these matters.

2- In practice, the M.C.S.C. is the local school authority that in all of Canada receives the largest number of elementary and high school students; in September 1964 its inclusive registration was over 200,000. The Commission is bilingual and, to respect the rights of the Catholic children of metropolitan Montreal, dispenses its teaching in the two official languages of the country. This year more than 35,000 pupils attend its English-language classes.

3- The following are other characteristics of the M.C.S.C.. It administers public schools which in law and in fact are denominational but which may admit pupils who are neither Catholic nor Protestant.

4- Montreal being a cosmopolitan city, the M.C.S.C. has jurisdiction over a school population that derives from some forty nationalities. Upon their arrival in Canada, New Canadians choose one or the other of the official languages; Catholics among them have also in Montreal the choice between a French school and an English school.

5- In conformity with a decision of provincial school authorities, the M. C. S. C. opened a certain number of bi-lingual classes which last year were attended by more than 1, 200 pupils. To help young New Canadians the better to adapt themselves to their new milieu, the M. C. S. C. has also for the last fifteen years conducted some 160 Saturday classes in which children of fourteen different nationalities follow courses in their mother tongue and in French.

6- To assure respect of the rights of the English-speaking Catholic minority of Montreal, the M. C. S. C. has created, among its pedagogical departments, the Department of English-language Classes, the Director of which has been for the last two years immediately answerable to the Commissioners.

7- The Commission as a whole has the ultimate responsibility of the administration of the approximately 400 Catholic schools of Montreal wherein are employed nearly 9, 000 men and women teachers. The Commissioners who are seven in number, of whom one is English-speaking, are named: four by the Lieutenant-Governor-in-Council and three by the Archbishop of Montreal; they are aided in their work by the heads of the six pedagogical, and of the six administrative, departments.

8- The present brief proposes to set forth, in three chapters,

- what the M. C. S. C. understands by bilingualism and biculturalism in Canada with respect of texts of Confederation and the interpretation thereof in English Canada and in French Canada;

- the rôle of school boards and of schools with relation to bilingualism and biculturalism;

- a brief appreciation of educational systems in Canada; and, finally, formulates the following recommendations:

I That Article 133 of the British North America Act be so amended as to admit to Canadians of French speech the right to express themselves in their own language not only in the Parliament at Ottawa, before federal courts and in the Parliament at Quebec, but also before all courts and in the Parliaments of all ten provinces, as well as in all federal ~~bodies~~, departments and services; (cf. p. 10)

II That all civil servants have the freedom and the practical possibility of carrying out their duties, each in his mother tongue, when it is one of the official languages of the country; (cf. p. 10)

III That the Royal Commission of Inquiry on Bi-lingualism and Bi-culturalism undertake scientific research with the purpose of ascertaining at what grade in the course of studies it would be suitable to begin the systematic study of English in French classes and the study of French in English classes; (cf. p. 17)

IV That the ministries of education in the ten provinces of Canada and the Canadian Broadcasting Corporation be approached in view of their coming to an understanding for radio and television broadcasts designed for the teaching of the second language in all public schools of the country; (cf. p. 17)

V That the system of interprovincial student exchanges set up in 1964 by the Centenary Commission continue to develop even after 1967, for these contacts between the two principal ethnic groups of the country are a source of better understanding; (cf. p. 17)

VI That efforts be made to impart greater objectivity to the teaching of the history of Canada which for purposes of better understanding between the provinces and the ethnic groups, should include the teaching of geography and of civics; (cf. p. 19)

VII That laws enacted by various provincial governments clearly indicate the duties and obligations of local school administrators towards French and English ethnic groups, while leaving to school board sufficient autonomy to permit large flexibility of adaptation and practical liberty in all justice to, and respect of, the human person; (cf. p. 22)

VIII That in provinces with a French ethnic group minority

1. there be assured, wherever a sufficient number of pupils permits, a French school for them wherein teaching will be given principally in French;
2. there be assured, wherever a sufficient number of students be found, a French high school for them wherein they may acquire an authentic French culture and no longer a more superficial acquaintance with their mother tongue;

3. there be abolished forever and everywhere in Canada the double school tax wherever this practice obtains;

4. there be provisions for the establishment of regional normal schools, capable of serving several provinces; to provide a continuous supply of French-speaking teachers;

5. plans must be traced for a future French university in the west of the country; such a university is developing in the maritime provinces;

6. all these French institutions be assured of adequate revenue, proportionate to needs. For, in practice, it would serve no purpose to maintain second rate schools which would not succeed in attracting the best French-Canadian candidates;

7. there must be set up in all the provincial ministries of education an organism to guarantee that the programs of studies in all French-language institutions, would not be simply a translation of programs designed for English-language schools. (cf. p. 32)

IX That article 93 of the British North America Act be amended so as to guarantee anywhere in Canada not only the right to denominational schools but also the right to French schools; (cf. p. 33)

X That there be integrated into the new Article 93 provisions for an effective federal intervention in educational matters, for the sole purpose of having all provinces, while maintaining their jurisdiction in the field of education respect the rights to be recognized among minorities, both French and English. (cf. p. 35)

Chapter One

BILINGUALISM AND BICULTURALISM IN CANADA

9- A definition of "bilingualism" to which all would subscribe does not appear possible. Several definitions are already in use and vary with the point of view of their several originators: linguists, sociologists, pedagogues. Still, the various meanings attached to the term have a common denominator: the acquiring and, in varying degrees, the use of two languages. For a better understanding of the present brief the meaning attached herein to the term "bilingualism" will be duly delimited.

10- A "bilingual" person, is, generally one who speaks his own mother tongue and one other language. In order to say of an individual that he is bilingual, what will be the estimated measure of his knowledge of the second language? This would be a very complex, if not altogether impossible undertaking. There are therein so many possible factors at work: social milieu, nationality, geographical situation and the like.

11- A genuinely bilingual person would be one who, first of all, knows his own mother tongue sufficiently and who learns a second language in such a way as to use it with some facility and with a certain ease of expression and pronunciation.

12- Applied to a country the epithet "bilingual" means that two languages are therein recognized as national languages, which does not necessarity imply that the majority of its inhabitants are bilingual. What is meant is that the given country is ethnically bilingual and officially bicultural. It is incontestable that the two national languages of a bilingual

country like Canada are the mother tongues proper to the two majority ethnic groups that made up the country from its origins and there are at home as partners.

13- On account of numerous geographical factors, integral bilingualism is a physical impossibility in Canada. But may it not be required that the Canadians be bilingual in the sense of at least being able to read the second language English or French, and understand it when they hear it spoken? To require that the majority of Canadians be bilingual in this limited sense would facilitate contacts and comprehension between the two principal ethnic groups of the country.

14- Canadian bilingualism may therefore be defined as a little like the co-existence of the two languages, English and French, throughout the country, each individual being prepared to accept his neighbor and to acquire a minimum knowledge of this neighbor's language.

15- As for the term "bicultural" it cannot really be applied to a single person. There exist in the country two principal cultures, each of which identifies a community more or less numerous. An individual may in certain circumstances, acquire a quite good knowledge of the "other" culture but he can never himself be "bicultural". Every individual possesses a culture which may be enriched by acquired knowledge in various domains (the language, the religion, the traditions of another social group), by frequent contacts with this other group, but this enrichment will never suffice to identify one and the same person with two cultures.

16- Whence a definition of Canadian biculturalism could well be: the co-existence, within the same country of two cultures, members of each of which ought to work together in spite of a characteristic way of thinking and of acting and of sometimes strongly differentiated aspirations, in all domains of human activity particularly those of politics, economics, social, educational and religious institutions.

The Constitution

17- In terms of the definitions given above of bilingualism and biculturalism, what is to be thought of the Canadian constitution, more particularly of Article 93 which bears on rights in education, and of Article 133 on the use of the French and English languages? In brief these two articles guarantee the de facto situation that obtained under the Union. Article 93 guarantees the existence of denominational schools wherever established before Confederation; nothing is provided as to the language in which teaching therein is to be carried on. Denominational schools in Quebec were able to proffer teaching in French and in English simply because the provincial government so permitted in answer to the needs and the demands of the population. But nothing in Article 93 guaranteed teaching conducted in French in the schools.

18- As to Article 133, it guarantees to the English-speaking minority of the province of Quebec the right to use English before the tribunals. But the same right is not foreseen for French-speaking Canadians in the other provinces. The Parliament at Ottawa and Federal departments are also, theoretically, to be bilingual.

19- Without doubt the Fathers of Confederation counted upon sincere

and understanding cooperation between the two partners concerned. But we can also believe that they wished above all to protect, in Article 93, the denominational rights of the Anglo-Protestants of Quebec. They simply extended this same protection to Catholic minorities outside of Quebec, a guarantee that has not always been respected.

20- Let us give the legislator of the time the benefit of the doubt and believe that in his mind the articles of the British North America Act were so drawn up as to avail to safeguard the rights of the two ethnic groups and even to favor the development of bilingualism and the blossoming of an authentic biculturalism. To make no distinction between denominational rights and cultural rights may not have had any troublesome consequences in 1867. But such is no longer the case. Article 93 is too vague and thus permits certain provinces to heed only what the letter of the law requires. And it is here, we believe , that lies the main weakness of this article.

21- A rapid retrospective view of the situation of education in the Canadian provinces will enable us in our third chapter to put our finger upon the gaps of Article 93 with regard to French minorities outside of Quebec. It is certain that a more explicit law, fully binding the provincial legislator and his principals would have precluded decisions that showed little concern for justice and equity. A more explicit law would at the same time, have favored the form of bilingualism of which we have just spoken.

22- The same statements apply to Article 133 of the Constitution.

It may even be affirmed that this article discriminates against French-Canadians; why does it recognize the right of the English minority in Quebec and refuse the same right to French minorities outside of Quebec?

23- For these reasons we believe it is urgent to reconsider the Constitution.

In particular we recommend:

I that Article 133 of the British North America Act be so amended so as to acknowledge to Canadians of French speech, the right of expressing themselves in their language, not only in the parliament at Ottawa, before federal courts and in the parliament at Quebec, but also before all the tribunals and in the parliaments of the ten provinces; as well as in all federal and provincial departments and services;

II that the federal administration be so ordered as to oblige no civil servant to use continuously in his work what is for him a secondary language.

Multiculturalism

24- We would like to treat briefly of the problems that arise with the coming, and the presence in our midst, of thousands of immigrants. We are acquainted with the claims in the language, cultural and educational fields of certain ethnic groups in favor of multiculturalism. These claims are worth our pausing to examine, were it but to render more evident the raison d'être of your Commission and the final ends it wishes

to attain.

25- We do not intend to deny or refuse the rights and privileges attached to the human person of the immigrant. But realities must be faced. The immigrant in seeking admission to Canada and in receiving his visa in answer, accepts implicitly, for himself and for his children, integration into the Canadian way of life. This obligation is one of his first duties. It is evident that such integration will proceed more or less rapidly as it is a very complex phenomenon and depends upon a great variety of factors.

26- In confronting the demands of the adepts of multiculturalism, there are grounds to recall the two social groups whence derive immigrants who come to live in Canada:

a) economic immigrants: these form much the larger group; they are the immigrants who came to Canada freely and principally to secure for themselves and their children a decent living, indeed the best possible. Such immigrants wish to become assets to their country of adoption and without too abruptly cutting the ties that still attach them to their country of origin, they seek to become Canadian;

b) political immigrants or refugees: such are those who, for political reasons or on account of a war or a displacement of populations, have to flee their country of origin and in a sense to go into exile. While maintaining great respect and profound gratitude for the country that has taken them in, these immigrants are incapable of overcoming their homesickness for their native land. The representatives of ethnic groups who at present call for multiculturalism and who ardently desire to have it recognized in the Constitution of Canada, belong in very large majority to this group of political and refugee immigrants.

27- One of the principal arguments advanced by the supporters of a Canadian multiculturalism is that they represent a population of five million persons. The 1961 census however, shows that only 2,450,000 Canadians declared that their mother tongue was other than French or English. The census further indicated that taken separately the most numerous ethnic groups, other than French and British, include at most 500,000 persons; thus the Germans account for 560,000 (3%), the Ukrainians 361,000 and the Italians 339,000. Each of these three ethnic groups, by far the most numerous of the non-French, non-British, classifications, make up a bare 2% of the entire population of Canada, established in 1961, at 18,238,000.

28- Although, for all these reasons, constitutional multiculturalism seems to us unacceptable and not receivable even if it is undeniable that several of these minorities belong to very rich cultures that command admiration and respect.

Chapter Two

THE ROLE OF THE SCHOOL AND OF SCHOOL BOARDS

29- The dispersion of populations over vast territories, and the difficulty of communication combined with a tenacious individualism have, from their early origin, imparted to local school commissions a high degree of autonomy they have all along maintained even while the country generally has developed. This spirit is written into the laws which leave to each local school commission the responsibility of collecting taxes, of building schools, of engaging teachers and the like. This individualism has indeed been pushed so far that in certain municipalities there have been and still are, as many school commissions as there are infra-municipal localities.

30- In spite of certain exaggerations that have been corrected by time, this system of liberty within the law provided the advantage of great flexibility of adaptation to local conditions - thus in certain cases, of the establishment of French schools where the local majority was English-speaking - and in general proved satisfactory to the community. The most serious drawback to this regime of local liberty is the limiting of educational facilities to local economic possibilities. Thus the right to equal educational opportunity is far from having always been respected.

31- Today, the tendency to aggregation is vigorously accelerated by the creation of administrative units, the jurisdiction of which sometimes

includes several municipalities. Regionalization in education is being effected in several provinces and in Quebec is well under way. This transformation may be desirable but only on condition that it improves educational services without impairing that flexibility of adaptation that is necessary to a population as various as that of Canada. In effect, this flexibility is indispensable if school commissions are to be allowed to play their part vis à vis the two cultures, French end English. For "Culture" means, above all, schooling and the transmission of a language, of traditions, of customs, to which transmission much is contributed by both the elementary school and the high school. They are indeed the only public institutions to carry out this mission with respect of the great mass of a population, for the ratio of those who continue their studies beyond the secondary level remains very small.

32- We believe that, in the ensemble of public institutions which can and ought to favor bilingualism and biculturalism, the leading rôle falls to the school. If, therefore, the school today plays its part with fairness, there is every reason to believe that it will succeed in implanting in the child sentiments of tolerance, fraternity, friendship and mutual respect and in dissipating mistrust and prejudice.

33- In milieux of which the population is homogeneous, it is clear that the language, the traditions and the customs which the school transmits are those of the local ethnical group. If, further, pupils can be brought to know of, and to accept, as good neighbors and in a spirit of fairplay and Christian brotherliness, the presence of another

ethnical group, French or English, our school commissions and teaching personnel will have played an important rôle for a better Canada among our mixed population. It must be repeated that in this respect school commissions occupy a strategical position among the populace: to the extent that their attitude to minorities is fair and equitable will trust and harmony obtain among Canadians.

34- To carry out a mission of such high import, school commissions must, at one and the same time, be able to base themselves upon just laws that respect principles and the most sacred rights, and also enjoy a sufficient measure of autonomy to adapt themselves with great intelligence, flexibility and honesty to local conditions which vary exceedingly. As long as education comes under provincial authority, the provinces have the strict duty of enacting laws that are just, that permit the flowering of both cultures, English and French, and laws that are liberal enough to enable school commissions themselves to practice elementary equity towards all who come under their authority, whether these latter belong to the majority or to the minority.

35- Two elements of the school's rôle herein are further underlined: the teaching of the second language and the teaching of Canadian history.

The second language

36- The teaching of a second language should aim at imparting to the pupil far more than were linguistic knowledge. We hold that

this teaching should include an introduction to the literature and the traditions of the ethnic group whose language is being studied; thus will pupils better understand the mentality and the aspirations of the people concerned.

37- The first objective, however will remain at least a summary initiation into the second language itself. Modern pedagogy supplies language teachers with a choice of methods and techniques that enable our students to understand the riches of both of our two cultures. May it be here recalled that an excessively grammatical teaching of the second language has so far given but slight results and that the tendency today and pretty well throughout the country, is to cultivate the pupil's ear and to encourage him to express himself in the second language, both of which render learning easier and more effective.

38- We believe that a judicious choice of radio programs could prove an effective means of familiarizing the ear of students with a second language. Under certain conditions the use of the television would provide excellent results. The Canadian Broadcasting Corporation could cooperate with ministries of education and with school boards in view of providing special programs for schools, even in areas in which the language minority is exceedingly small; the CBC has indeed already shown the great interest it takes in educational radio and television programs both in Quebec and in the other provinces.

39- There remains a problem which has never, so far been solved here in Canada; the experts, teachers, psychologists, neurologists, do not agree upon the most promising age at which to begin the systematic study of a second language. Surveys herein have led to varying conclusions. We believe that your Commission of Inquiry, through its research staff, could undertake the scientific experiments that would indicate at what level of schooling it is most promising to begin teaching a second language. We believe that the conclusions of such research would enable school commissions to put into effect a well-designed program of studies.

We recommend:

III That the Royal Commission of Inquiry on Bilingualism and Bi-culturalism undertake scientific research with the purpose of ascertaining at what grade in the course of studies it would be suitable to begin the systematic study of English in French classes and the study of French in English classes;

IV that the ministries of education in the ten provinces of Canada and the Canadian Broadcasting Corporation be approached in view of their coming to an understanding for radio and television broadcasts designed for the teaching of the second language in all public schools of the country;

V that the system of interprovincial student exchanges set up in 1964 by the Centenary Commission continue to develop even after 1967, for these contacts between

the two principal ethnic groups of the country are a source of better understanding.

The teaching of Canadian history

40- He who is ignorant of the history of his country, its development and its contemporary dimensions, can never love it suitably nor appreciate its real worth. In order that Canadian history may foster noble thoughts and sentiments among the young it should, in our opinion, be presented to them as a conquest of continental scope, a peaceful, gradual conquest by a tenacious poeple, that has taken root, that has set up stable institutions and that today seeks to make itself known to the world at large by, and in, the ensemble of its identifying features. The teaching of Canadian history could be a bond of harmony among the ethnic groups and the provinces that make up our country.

41- This presentation should emphasize the human side of the inclusive Canadian adventure and should go back to the early days of the French settlement and not only, or principally, to the conquest. Special attention should be given to the object and purpose, the origin and the functioning of our public institutions at both the provincial and the federal level. In a word, in the teaching of Canadian history, civics must be given the place which is its due.

42- We further believe that to the study of history should be attached the study of regional geography. This descriptive and objective science renders possible a clearer understanding of the standard of living, the interests, the worries and the relative

economic development, in a word, of the indigenous point of view of the human groupings that occupy and cultivate regions that vary widely, but which taken together make up the vast expanse of Canadian territory.

We recommend:

VI That efforts be exerted to give greater objectivity to the teaching of Canadian history, which, for purposes of a better understanding between provinces and between ethnical groups, should include the teaching of regional geography and of civics.

School Commissions

43. In order that Canada's schools become one day an element of harmony throughout the country there must necessarily be cooperation among school commissions which have the responsibility of managing and guiding these institutions. Hereunder we offer a brief description of what a school commission, such as Montreal's, has been able to accomplish in this sphere.

44- Aided herein by the laws of the Province of Quebec, the Montreal Catholic School Commission, with an overwhelming French majority, has always shown the greatest respect for the English-speaking Catholic population. Among other manifestations of this state of mind should be mentioned that there have always been English-speaking representatives at the higher administrative level and that the principalship of English schools has always been entrusted

to English-speaking personnel who enjoy considerable autonomy within the inclusive organization.

45- Further, the M.C.S.C. has always given close attention to the teaching of the second language, English of French, as is shown by its availing itself of an authorization of the Department of Education to begin teaching the second language sooner than foreseen in the program of studies; by conducting experiments in this field; by organizing almost every year, and at its own expense, improvement courses for its language teachers; by making the most judicious choice possible of available and authorized text-books and by following up very closely results obtained in its schools.

46- To this must be added its effective effort to help New Canadians to adapt themselves to life in Canada, while leaving to each and all complete liberty of choice of schools using one or the other of the official languages of the country. A survey carried out in 1960-61 shows that some 19% of New Canadians had chosen French, and 81% English, schools in spite of the fact that , as it must be again recalled, Montreal is by a large majority a French city. This freedom of choice granted to New Canadians in Montreal is in keeping with the "Declaration of the Rights of Man" of 10 December 1948, which recognizes that parents have the right to choose the kind of education to be given to their children. This option conforms likewise to the "Declaration of the Rights of the Child" adopted by the General Assembly of the United Nations, 20 December 1959 and which states that the child is entitled to an education which contributes

to his general culture and enables him, in conditions where equality of opportunity prevail, to develop his faculties, his personal judgment, his sense of moral and social responsibility and to become a useful member of society. The higher interest of the child should be the fixed standard of those who are responsible for his education and guidance, which responsibility devolves, first of all, upon his parents. These principles the Montreal Catholic School Commission tries to apply in their entirety. The Commission would wish to see the same individual liberties guaranteed to French-speaking citizens living elsewhere in Canada.

47- Mention also may here be permitted of an interesting experiment freely initiated by the Montreal Catholic School Commission and conducted now for fifteen years, which provides for New Canadian pupils, courses principally in their own mother tongue offered on Saturday mornings. The results of this practice are convincingly positive and have created a favorable impression among New Canadians. Knowledge of their own mother-tongue promotes good relationships in their homes; the transition from the culture peculiar to new comers to that of their adopted country is thus effected with diminished psychological shock, while their attachment to their several original cultures and the free manifestation thereof in the Canadian community are a genuine enrichment for Canada as a whole.

48- In the quality of the teaching they provide, the schools, whether English of French, which New Canadian pupils attend, are in no way inferior to the Commission's other schools and they thus contribute to the acquiring by thousands of children of culture in the sense above described. This Commission does not set itself up as a

paragon; it is, nevertheless, conscious of having conscientiously done its part to promote bilingualism and so it recommends:

VII That laws enacted by various provincial governments clearly indicate the duties and obligations of local school administrators towards French and English ethnic groups, while leaving to school boards sufficient autonomy to permit large flexibility of adaptation and practical liberty in all justice to, and respect of, the human person.

Chapter Three

EDUCATIONAL SYSTEMS IN CANADA

49- A time honored saying has it that a tree is judged by its fruits. The proverb may perhaps apply to the subject herein discussed and thus also serve to judge of Canadian Confederation by the fruit it has offered for the last hundred years in the matter of bilingualism and biculturalism. It is useless to wish to prove that bilingualism is not respected in Canada or to show that the policy followed by the nine provinces wherein the majority is English-speaking has never favored the growth of a thriving culture among their French-speaking residents. It is our claim that provincial ministries of education bear an immense share of responsibility in this state of things.

50- We have already attempted to define what we understand by the words "bilingualism" and "biculturalism"; we have also explained how the school is at the source of all radiation and diffusion in these domains. We have now to analyze what, in our opinion, has been the rôle played by systems of education under provincial jurisdiction with regard to French culture beyond Quebec; what terms they offer today to French culture; what means they could adopt to maintain and to develop the two principal cultures in Canada, to repair the wrong that has been done and which will turn out to be irreparable if concrete measures are not adopted and applied within very few years. Canadians of both languages will find it to their interest to read a study, "Le pacte fédératif et les minorités françaises au Canada", wherein Mr. Séraphin

Marion, of the Royal Society of Canada, describes how, from immediately after the signing of a treaty that united two free and equal nations within an immense country awaiting development, the provinces despoiled French-Canadians of their most rigorous right to their language by depriving them of their schools. And all this occurred without any effective intervention of the federal government, to which Article 93 of the Constitution gives the supreme custody of the educational rights of minorities.

51- It may be admitted that all are, in varying degrees, responsible for the present situation. It may be admitted, but the fact must also be insisted upon, that French Canada wishes no longer to remain inactive and impotently to witness, in the name of exclusive provincial rights in matters educational, a cultural genocide with French Canadians outside of Quebec as victims. In the course of recent years the mentality of English-speaking Canadians has no doubt developed and more among them recognize the cogency of French-Canadian claims. There are those also who seem full of good will, but who will not admit that at the time of Confederation "Catholic" was associated with "French" and that in guaranteeing educational rights to denominational minorities, the Fathers of Confederation desired thereby to guarantee the linguistic survival of the English-speaking in Quebec and that of the French-speaking in the other provinces. How many English-Canadians would in 1964 subscribe to, and be prepared to put into effect, these words of the Anglo-Protestant historian, A. M. Lower, "Colony to Nation", page 133, "Confederation obliterated the English conquest. The Act symbolized

an agreement between the races to live, and let live and gave a formula to the solution of antagonisms that had brought the wheels of government to a stop... In Confederation, English and French, after a stormy courtship, took each other for better and for worse and it must, like other marriages, create a reasonable degree of equality between the contracting parties."

The educational situation in Canada

52- Is it possible to speak of "a reasonable degree of equality between the contracting parties" in the field of education in Canada? A rapid survey of the school situation reveals, rather, a state of subjection which a little understanding and justice might have remedied.

53- In British Columbia and in Manitoba parents have to maintain parish schools not subsidized by the provincial government in order to assure their children of a few hours of French a week at the elementary level. In Saskatchewan and Alberta, the teaching of French, at the elementary level, was easy, before the intensive centralization of recent years wherein not enough consideration is taken of the existence of a French-speaking group.

54- In Prince Edward Island as in Nova Scotia, small groups of French-speaking may have their school where they are almost the entire population; and even if they must continually struggle to have their rights recognized, they are not subject to the indignity of double taxation. In New Brunswich provincial authorities have set up the single-school system, but arrangements have been possible in some regions whereby local English Protestant, English Catholic and French Catholic, schools

have been established; elsewhere, the local school itself has been divided into different groups of classes according to need.

55- Ontario permits that the language used in teaching be French in certain elementary schools. The system of taxation is also more equitable than in most of the other provinces of Canada wherein French-Canadians are a minority, although Ontario has still certain anomalies to correct.

56- In general, French-speaking Canadians outside of Quebec, have obtained some fragments of teaching in French through the instrumentality of the denominational school. The recruiting of teachers has always been difficult because nothing has been provided for their training. As to high schools they are practically non-existent. Some few colleges survive, with great difficulty and outside of Quebec,there is but a single university.

57- Further description of provisions for the French school in various systems of education in Canada need not be furnished here. It would be useful to Canadian unity that your Commission direct its attention to this problem in view of a close study of provincial school legislation. The purpose of the few preceding paragraphs was simply to point out that provincial ministries of education have not respected the spirit of the Constitution. We cannot believe that the Fathers of Confederation would have wished to guarantee respect for the rights of one group of Canadians in one province (the English-speaking element in Quebec) and not to have intended to do the same for another group in other provinces (the French-speaking element outside of Quebec).

Results of Canadian educational policy

58- The results of this educational policy of the English language provinces are revealed in the federal census of 1961. A study of this census by Father Richard Arès, S. J. shows that in 1961 there were 1,289,992 Canadians of French origin outside of Quebec and that of these 853,462 only spoke French as their mother tongue, which data indicate that the community of French suffered a loss of 445,530 with respect of community of language and that its degree of vitality was therefore but 65.8% or about two-thirds.

59- The lack of French schools or their inferior quality is no doubt not the sole cause of this state of things but it is here maintained that it is the principal cause thereof. It is here held that French culture, the little of it that remains, will disappear beyond recall in provinces wherein the majority is English-speaking, if French schools are not therein restored. An editorial that appeared last fall in the "Montreal Star" pointed out that, taking the experience of Belgium as a basis, it is not political agreements which, here in Canada, can solve problems raised by national unity. This may be partly true, but what then may be counted upon? [redacted] Indeed it is the English-speaking themselves who so warn them. Thus Mr. Tim Creery of the Southam New Services who made a survey from one end of the country to the other to discover to what treatment, in school matters, French Canadians were being subjected, wrote after his trip a series of articles entitled "French for the French in English-speaking Canada", and therein enquires, "Does a province have to be more than

one third French-speaking before French-Canadians qualify for "le fair play britannique"?

60- It is perhaps true that no useful purpose is served by continually harping on the past, by continually deploring injustices then committed. But it is also true that history can, and does provide lessons. It is here held that it is not altogether too late to assure the survival of biculturalism and of bilingualism in provinces whereof the majority is English-speaking, wherein, therefore, ministries of education should apply themselves, in their enactments to the restoration of the spirit of the confederative pact, for which purpose their duty is to aid their French schools to develop.

61- To apply such a policy will not be easy for the governments concerned, and all the less easy for the considerable expenditures that must be allowed. In this matter may be recalled the exemple of Quebec where, in the payment of subsidies for the transportation of pupils, larger sums and for a longer period, went to the English-speaking minority than to the French-speaking majority. The provinces have not only to recognize a principle, that of equal educational rights in Canada, to both French and English, but have also to adopt the measures that render possible its application. Generally speaking, the per capita cost of serving any given collectively dips with its concentration and rises with its dispersion. This is one of the reasons why in Quebec, in 1963, the per capita cost of teaching was higher for Protestant school boards ($449) than for Catholic school

commissions ($329). Provincial governments other than Quebec's may claim that they lack the financial resources to do justice to their French-speaking minorities; to which claim it may be answered that these same governments can not afford to condemn a culture to die and, in so doing, to endager the chances of survival of Canadian confederation. They have to recognize - and in practice - the existence of French Canada, beyond the limits of Quebec.

Some few testimonies

62- The French of Quebec are satisfied that they have always treated the English minority well; that the French herein feel gratified may weigh but slightly with the English majority. It is, therefore, relevant here to quote statements emanating from Anglo-Protestant public, or university, men and which illustrate the cogency of Quebec claims which go back to even before Confederation.

63- In 1865 the honourable John Rose, a member of the Legislative Council, declared: "We the English Protestant minority in Lower Canada, cannot forget that whatever right of separate education we have was accorded to us in the most unrestricted way before the union of the provinces, where we are a minority and entirely in the hands of the French population. We cannot forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit and deemed best; and I would be untrue to what is just if I forgot to state that the distribution of state funds for educational purposes was made in such a way as to cause no complaint of the minority. I believe we have always had our fair share of the public grants in so far as the French element

could control them, and not only the liberty, but even the facility for the establishment of separate dissentient schools wherever they were deemed desirable". (Historical Sketch of the Separate Schools in Ontario, Toronto, 1950, p. 7).

64- In 1887 Mr. C. C. Coly, a member of the Quebec Legislative Assembly declared in turn, "There never was a minority in any country treated with more generosity than the Protestant minority in the Province of Quebec (The French Canadians, Mason Wade, p. 425).

65- In his "History of Canada", (Toronto, 1929 p. 416) Mr. Duncan McArthur, a former minister of education in Ontario writes, "Most generous treatment has been given in Quebec to the Protestant school maintained under the control of the Protestant Committee of the Council of Public Instruction".

66- In a study published in 1934 by Professor George Weir of the University of British Columbia, appears the following appreciation: "There is considerable evidence to show that the overwhelmingly Roman Catholic Province of Quebec has been singularly free from sectarian strife in the operation of its school system" (The Separate School Question in Canada). "In language and religious matters at least there is an atmosphere of freedom about the administration of the Quebec School system that reflects the spirit of a more mature - and perhaps more tolerant - civilization than that found in certain English-speaking provinces where denominational schools are established" (Ibid.).

67- These several statements may by now be out of date, but those who would find them insufficient for appraising the present situation, would have only to hold conversations with representatives of the English-speaking minority, either Catholic or Protestant, of Quebec, to become convinced, and rapidly, of the liberality of the French of Quebec towards the language minority of the province.

The spirit of Quebec's school laws

68- Quebec laws on its school system have developed rapidly in recent years. A Ministry of Education has now replaced the Council and the Department of Public Instruction, and has jurisdiction over all public schools, Catholic and Protestant, French and English. Within the new ministry, the English-speaking population is adequately represented. The same is true of the Higher Council of Education - a body composed of representatives of intermediary groups concerned with education and which advises the Minister; within its composition, an irreducible number of memberships is reserved for representatives of minorities.

69- Another guarantee for the English-speaking minority is to be found in the atmosphere of academic freedom that prevails in Quebec and school legislation that has been effected embodies the provincial government's will to preserve this atmosphere. Not only has the province of Quebec always enabled the culture of minorities to develop by encouraging and subsidizing schools other than French, but it has further advanced its concern for freedom by extending it to include the individual rights of its citizens. Thus it is that in recent years, it has considerably increased the aid it has always

provided to private educational institutions working for the common good. It is here proposed that all provincial ministries of education should be imbued with the same spirit; this does not mean that other provinces should in all respects adopt Quebec educational policies but it is suggested that they may draw inspiration therefrom.

VIII That in provinces with a French ethnic group minority

1. there be assured, wherever a sufficient number of pupils permits, a French school for them wherein teaching will be given principally in French;
2. there be assured, wherever a sufficient number of students be found, a French high school for them wherein they may acquire an authentic French culture and no longer a more superficial acquaintance with their mother tongue;
3. there be abolished forever and everywhere in Canada the double school tax wherever this practice obtains;
4. there be provisions for the establishment of regional normal schools, capable of serving several provinces; to provide a continuous supply of French-speaking teachers;
5. plans must be traced for a future French university in the west of the country; such a university is developing in the maritime provinces;
6. all these French institutions be assured of adequate revenue, proportionate to needs. For, in practice, it would serve no purpose to maintain

second rate schools which would not succeed in attracting the best French-Canadian candidates;

7. there must be set up in all the provincial ministries of education an organism to guarantee that the programs of studies in all French-language institutions, would not be simply a translation of programs designed for English-language schools.

70- The guarantees of educational rights sought by French Canada can in truth be found only in a reform of the Canadian constitution, of Article 93 more particularly. For although Article 93 of the B. N. A. Act guarantees rights to denominational schools, many Catholics find themselves burdened with double taxation in certain provinces, because they hold to exercising their rights. Unfortunately the federal government has not, when circumstances lent themselves thereto, adopted the rectifying laws necessary to the maintenance of the rights of minorities, although such a privilege is conferred on it by the present Constitution.

It is recommended

IX That Article 93 of the B. N. A. Act be amended so as to guarantee everywhere in Canada not only the right to denominational schools but also the right to French schools.

71- This is our principal recommendation. We believe that a new Article 93 of the B. N. A. Act could contribute to safeguard national unity and we recommend that you suggest to the federal government and to provincial governments a formula which, in satisfying the requirements of French Canada, would in a certain sense cement the edifice of Confederation.

CONCLUSION

72- We said, at the beginning of this brief, that we would treat principally of questions pertinent to education; and all recommendations made so far have for object to restore to the French-Canadian nation the schools without which its survival outside of Quebec, is in danger of being short-lived.

73- We are, however, entitled to ask ourselves if all these recommendations, supposing they were accepted in their ensemble, will give French Canada the results anticipated with the form of federalism we have known since 1867. Within the framework of the present Constitution, even slightly modified, the amendments to Article 93 herein called for, will not, in our opinion, give these results, for even then the provinces will remain sovereign in matters of education. If, contrariwise, an entirely revised Constitution were to recognize legally the existence, within one and the same country, of two sovereign nations called upon to cooperate closely for the common good of all, we could then descry the possibility of effective intervention of the federal power among provincial educational authorities.

74- Various formulas have already been proposed by persons who examine the problem within the framework of a new federative form; these projects range all the way from a permanent commission of enquiry, a kind of constitutional tribunal, responsible for studying the educational grievances of minorities, French or English, right up to the creation of two federal ministries of education, one French,

the other English. We are favorable to a federal intervention that would guarantee the educational rights of minorities but we are not prepared to recommend one or the other of the formulas already advanced.

75- Your Commission has already been placed in possession of these different suggestions and we do not here wish to review in detail to the means proposed. We are quite sure that you, as we, are convinced that in certain provinces political realities could in practice prevent the recognition of the educational rights of minorities written into a new constitution. We are sure that you will wish to study attentively different forms of federal intervention suggested in the last few months by either individuals or groups. In this regard we have no precise suggestion to formulate but we do recommend:

X That there be integrated into the new Article 93 an effective formula of federal intervention in matters educational, with the sole aim of having all the provinces, who should preserve their jurisdiction in education, respect the rights which are to be recognized to minorities, French or English.

Montreal, October 1964.

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BILINGUISME ET BICULTURALISME

AU CANADA

MEMOIRE SOUMIS A

LA COMMISSION ROYALE D'ENQUETE

PAR

LA COMMISSION DES ECOLES CATHOLIQUES

DE MONTREAL

LA COMMISSION DES ECOLES CATHOLIQUES DE MONTREAL

M E M O I R E

à la

COMMISSION ROYALE D'ENQUETE
SUR LE BILINGUISME ET LE BICULTURALISME

Montréal, octobre 1964.

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INTRODUCTION

1- La Commission des écoles catholiques de Montréal, constituée en corporation en 1846 et ayant juridiction sur les villes de Montréal, de Montréal-Nord, de Montréal-Ouest et de Saint-Michel, se devait de vous soumettre ses vues sur les problèmes du bilinguisme et du biculturalisme au Canada, en particulier à cause du rôle primordial que doit jouer l'école à cet égard.

2- Notre Commission est l'organisme scolaire local qui, au Canada, reçoit le plus grand nombre d'enfants aux niveaux élémentaire et secondaire: les inscriptions étaient supérieures à 200,000 à l'ouverture des classes, en septembre dernier. La Commission est bilingue et, pour respecter les droits des enfants catholiques de la métropole, dispense un enseignement dans les deux langues officielles du pays: plus de 35,000 élèves fréquentent cette année des classes de langue anglaise. Nous énumérons, ci-après, quelques autres caractéristiques.

3- La Commission administre des écoles publiques qui sont confessionnelles de droit et de fait mais qui peuvent recevoir des enfants ni catholiques, ni protestants.

4- Montréal étant une ville cosmopolite, la Commission a juridiction sur une population issue d'une quarantaine de nationalités. Les néo-Canadiens, au moment de leur arrivée au Canada, choisissent l'une ou l'autre langue officielle; à Montréal, les catholiques ont le choix entre l'école de langue française et l'école de langue anglaise.

5- Conformément à une décision de l'autorité provinciale, la Commission a créé un certain nombre de classes bilingues que fréquentaient l'an dernier plus de 1,200 enfants. Pour aider les jeunes néo-Canadiens à mieux s'adapter encore à leur nouveau milieu, la Commission offre également, depuis 15 ans, des cours en langue maternelle et en français, le samedi, dans quelque 160 classes fréquentées par des enfants de quatorze nationalités différentes.

6- Pour assurer le respect des droits de la minorité catholique de langue anglaise à Montréal, la Commission a créé, au sein de ses services pédagogiques, un service des classes anglaises dont le directeur relève, depuis 2 ans, directement des commissaires d'écoles.

7- L'assemblée des commissaires a la responsabilité ultime de l'administration des quelque 400 écoles catholiques de Montréal où oeuvrent près de 9,000 instituteurs et institutrices. Les commissaires sont au nombre de sept, dont un de langue anglaise. Quatre d'entre eux sont nommés par le lieutenant-gouverneur en conseil et les trois autres par l'archevêque de Montréal. Ils sont aidés dans leur tâche par les directeurs de six services pédagogiques et de six services administratifs.

8- Dans le mémoire que nous vous soumettons aujourd'hui, nous tenterons de formuler, dans trois chapitres:

- ce que nous entendons par bilinguisme et biculturalisme au Canada, en regard des textes de la Confédération et de leurs interprétations au Canada anglais et au Canada français;

- le rôle de l'école et des commissions scolaires vis-à-vis le bilinguisme et le biculturalisme;

- et une brève appréciation des systèmes d'enseignement au Canada;

- enfin, nous recommanderons:

I Que l'article 133 de l'Acte de l'Amérique du Nord britannique soit amendé de façon à reconnaître aux Canadiens d'expression française le droit de s'exprimer dans leur langue, non seulement au Parlement d'Ottawa, devant les tribunaux fédéraux et au Parlement de Québec, mais aussi devant tous les tribunaux, dans les Parlements des dix provinces et dans tous les organismes et services fédéraux) (cf. p. 11)

II Que tout fonctionnaire ait la liberté et la possibilité d'exécuter sa tâche dans sa langue maternelle, s'il s'agit de l'une ou de l'autre des deux langues officielles du pays; (cf. p. 11)

III Que la Commission royale d'enquête sur le bilinguisme et le biculturalisme entreprenne une recherche scientifique dans le but de déterminer à quel degré du cours d'études il conviendrait de commencer l'étude systématique de l'anglais dans les classes de langue française et l'étude du français dans les classes de langue anglaise; (cf. p. 17)

IV Que des démarches soient entreprises auprès des ministères de l'Education des dix provinces canadiennes et auprès de la Société Radio-Canada pour en venir à une entente qui permettrait de diffuser, à l'intention de toutes les écoles publiques du pays, des émissions de radio et de télévision consacrées à l'enseignement de la langue seconde; (cf. p. 18)

V Que le système d'échanges interprovincial mis sur pied en 1964 par la Commission du centenaire afin de permettre des contacts fréquents entre étudiants de langue française et de langue anglaise, continue de se développer même après 1967. Les contacts qui s'établissent lors de ces voyages sont la source d'une meilleure compréhension entre les deux principaux groupes ethniques du pays. (cf. p. 18)

VI Que des efforts soient faits en vue de donner plus d'objectivité à l'enseignement de l'histoire du Canada qui devrait, aux fins d'une meilleure compréhension entre les provinces et entre les groupes ethniques, comprendre l'enseignement de la géographie régionale et du civisme; (cf. p. 19)

VII Que les lois édictées par les divers gouvernements provinciaux indiquent clairement les devoirs et

obligations des administrateurs scolaires locaux à l'égard des groupes ethniques français et anglais, tout en laissant aux commissions scolaires une autonomie suffisante pour permettre une grande souplesse d'adaptation et l'exercice de la liberté dans la justice et le respect de la personne humaine.

(cf. p. 22)

VIII Il faut, dans les provinces où le groupe ethnique français est en minorité:

1. assurer, partout où un nombre suffisant d'élèves le permet, l'existence de l'école française où l'enseignement se donnera principalement dans cette langue;
2. créer des écoles secondaires françaises qui permettront aux adolescents canadiens-français d'acquérir une culture authentique et non plus seulement une connaissance très superficielle de leur langue maternelle;
3. abolir une fois pour toutes, partout au Canada, la double taxation, là où cette pratique existe;
4. prévoir la création d'écoles normales régionales (pouvant desservir plusieurs provinces) pour assurer le recrutement de professeurs de langue française;

5. tracer les plans d'une future université française dans l'ouest du pays; une telle université est déjà en voie de réalisation dans les Maritimes;
6. assurer à toutes ces institutions françaises des revenus adéquats et proportionnels aux besoins. Il ne servirait à rien, en effet, de maintenir des écoles de seconde zone qui ne parviendraient pas à attirer chez elles les meilleurs candidats canadiens-français;
7. instituer dans tous les ministères provinciaux de l'Education des organismes qui garantiraient que les programmes d'études, dans toutes les institutions de langue française, ne seraient pas simplement une traduction des programmes destinés aux écoles de langue anglaise; (cf. p. 32)

IX Que l'article 93 de l'Acte de l'Amérique du Nord britannique soit amendé de façon à garantir non seulement le droit à l'école confessionnelle mais aussi le droit à l'école française, partout au Canada; (cf. p. 34)

X Que soit intégrée, dans le nouvel article 93, une formule efficace d'intervention fédérale en matière d'éducation, dans le seul but de faire respecter par toutes les provinces, qui doivent conserver leur juridiction en la matière, les droits qui seront reconnus aux minorités française et anglaise. (cf. p. 36)

Chapitre I

BILINGUISME ET BICULTURALISME AU CANADA

9- Il nous semble impossible de donner, du mot bilinguisme, une définition capable de rallier tous les suffrages. Plusieurs définitions sont connues et l'optique varie selon qu'elles viennent d'un linguiste, d'un sociologue ou d'un pédagogue. Toutefois, les sens divers donnés à ce terme ont tous un commun dénominateur: l'acquisition et l'utilisation de deux langues à des degrés variables. Pour la bonne compréhension de notre mémoire, nous estimons utile de bien délimiter le sens que nous donnons au mot bilinguisme.

10- Un individu bilingue est généralement celui qui parle sa langue maternelle et une autre langue. Mais dans quelle mesure doit-on évaluer la connaissance d'une deuxième langue pour que l'on puisse dire d'une personne qu'elle est bilingue? C'est là, selon les meilleurs auteurs en la matière, une tâche très complexe, sinon impossible. Tellement de facteurs, en effet, peuvent intervenir: influence du milieu, nationalité, situation géographique, etc...

11- Un vrai bilingue serait celui qui, en plus de connaître suffisamment sa langue maternelle, apprendrait une deuxième langue de façon à l'utiliser avec assez de facilité et avec une certaine aisance d'expression et de prononciation. C'est là un idéal.

12- Appliquée à un pays, l'épithète bilingue signifie que deux langues y sont officiellement reconnues comme langues nationales, ce qui n'implique

pas nécessairement que ses habitants sont en majorité bilingues. Cela veut dire que ce pays est ethniquement bilingue et officiellement bi-culturel. Il est incontestable que les deux langues nationales d'un pays bilingue comme le Canada sont les langues maternelles propres aux deux groupes ethniques majoritaires qui ont constitué le pays depuis ses origines et qui sont chez eux comme partenaires.

13- A cause en particulier de nombreux facteurs géographiques, le bilinguisme intégral est une impossibilité physique chez nous. Mais ne pourrait-on pas exiger de tous les Canadiens qu'ils soient bilingues en ce sens qu'ils sauraient au moins lire la langue seconde (l'anglais ou le français selon le cas) et la comprendre quand ils l'entendent parler? Exiger que la majorité des Canadiens soient bilingues dans ce sens limité faciliterait les contacts et la compréhension entre les deux principaux groupes ethniques du pays.

14- Le bilinguisme canadien pourrait donc se définir comme la coexistence des deux langues anglaise et française dans tout le pays, chaque individu étant prêt à accepter son voisin et à acquérir une connaissance minimum de la langue de ce dernier.

15- Quant au mot biculturel, il ne peut en réalité s'appliquer à un individu. Il existe au pays deux cultures principales qui identifient chacune une communauté plus ou moins nombreuse. Un individu peut, dans certaines circonstances, acquérir une assez bonne connaissance de "l'autre" culture mais il ne sera jamais lui-même "bi-culturel". Chacun possède une culture qui peut être enrichie par des connaissances diverses (langue, religion, tradition d'un autre groupe social), par des contacts fréquents avec ce groupe, mais cet enrichissement ne permettra

jamais à une même personne de se prévaloir des deux cultures.

16- D'où la définition d'un biculturalisme canadien pourrait être: co-existence, au sein d'un même pays, de deux cultures. Ceux qui possèdent l'une ou l'autre de ces cultures doivent travailler ensemble dans tous les domaines de l'activité humaine et particulièrement dans les secteurs politique, économique, social, scolaire et religieux, malgré une façon de penser, une manière d'agir et des aspirations parfois fort différentes.

La Constitution

17- En regard de la définition que nous venons de donner du bilinguisme et du biculturalisme, que faut-il penser des textes de la constitution canadienne, plus particulièrement de l'article 93, qui porte sur les droits en éducation, et de l'article 133, sur l'usage des langues française et anglaise? En somme, ces deux articles garantissent le maintien de la situation de fait qui prévalait sous l'Union. L'article 93 garantit l'existence d'écoles confessionnelles là où elles existaient avant le Pacte confédératif. Rien n'est prévu quant à la langue d'enseignement. Les écoles confessionnelles du Québec ont pu donner un enseignement en français et en anglais simplement parce que le gouvernement provincial l'a permis, répondant ainsi aux besoins et aux exigences de la population. ~~Mais~~ Malheureusement, la lettre de ~~rien, dans~~ l'article 93, ne garantit l'enseignement en français dans les écoles.

18- Quant à l'article 133, il garantit à la minorité de langue anglaise de la province de Québec le droit d'utiliser sa langue devant les tribunaux provinciaux. Mais le même droit n'est pas prévu pour les Canadiens d'expression française dans les autres provinces. Le Parlement d'Ottawa et les services fédéraux doivent aussi, théoriquement, être bilingues.

19- Sans doute les Pères de la Confédération misaient-ils sur une collaboration sincère et compréhensive des deux partenaires en présence. Mais nous pouvons aussi croire qu'ils voulaient surtout protéger, dans l'article 93, les droits confessionnels des anglo-protestants du Québec. Ils ont tout simplement accordé cette même protection aux minorités catholiques en dehors du Québec. Cette dernière garantie n'a pas toujours été respectée.

20- Donnons au législateur du temps le bénéfice du doute et croyons que, dans son esprit, les articles de l'Acte de l'Amérique du Nord britannique étaient ainsi rédigés qu'ils pouvaient sauvegarder les droits des deux groupes ethniques et même favoriser le développement du bilinguisme et l'éclosion d'un véritable biculturalisme. Ne pas faire de distinction entre droits confessionnels et droits culturels pouvait n'avoir aucune conséquence fâcheuse en 1867. Mais tel n'est plus le cas. L'article 93 est trop vague; il permet à certaines provinces de ne voir que ce que la loi exige, textuellement. Nous croyons voir là la faiblesse majeure de l'article en question.

21- Une rapide rétrospective de la situation au domaine de l'éducation dans les provinces canadiennes nous permettra de toucher du doigt, dans le troisième chapitre, les lacunes de l'article 93 à l'endroit des minorités françaises, en dehors du Québec. Il est certain qu'une loi plus explicite, engageant pleinement le législateur provincial et ses commettants aurait empêché des décisions peu soucieuses de la justice et de l'équité. Une telle loi aurait en même temps favorisé la forme de bilinguisme dont nous venons de parler.

22- Les mêmes affirmations valent au sujet de l'article 133 de la Constitution. L'on peut même affirmer que cet article est discriminatoire à l'endroit des Canadiens-français; pourquoi reconnaît-il un droit à la minorité anglaise

du Québec et le refuse-t-il aux minorités françaises hors du Québec?

23- Pour tous ces motifs, nous croyons urgent de repenser la Constitution.

Nous recommandons particulièrement:

I Que l'article 133 de l'Acte de l'Amérique du Nord britannique soit amendé de façon à reconnaître aux Canadiens d'expression française le droit de s'exprimer dans leur langue, non seulement au Parlement d'Ottawa, devant les tribunaux fédéraux et au Parlement de Québec, mais aussi devant tous les tribunaux, dans les Parlements des dix provinces; et dans tous les organismes et services fédéraux;

II Que tout fonctionnaire ait la liberté et la possibilité d'exécuter sa tâche dans sa langue maternelle, s'il s'agit de l'une ou de l'autre des deux langues officielles du pays.

Le Multiculturalisme

24- Nous aimerions traiter brièvement des problèmes que posent la venue et la présence chez nous de milliers d'immigrants. Nous connaissons les revendications sur les plans linguistique, culturel et scolaire de certains groupes ethniques en faveur d'un multiculturalisme. Elles méritent qu'on s'y arrête, ne serait-ce que pour rendre plus évidente la raison d'être de votre Commission et les buts ultimes qu'elle veut atteindre.

25- Nous n'entendons pas nier ou refuser les droits et les privilèges attachés à la personne humaine de l'immigrant. Mais il faut regarder la réalité. L'immigrant, en demandant d'être admis au Canada, en recevant son visa, accepte implicitement, pour lui et ses enfants, de s'intégrer à la vie

canadienne. Cette obligation constitue l'un de ses premiers devoirs. Il va sans dire que cette intégration se fera à un rythme plus ou moins rapide, le phénomème d'intégration étant très complexe et dépendant de facteurs très variés.

26- Face aux demandes des adeptes du multiculturalisme, il y a lieu aussi de rappeler les deux groupes sociaux dont est issu l'immigrant qui vient vivre au Canada:

a) l'immigrant économique: il appartient au plus grand nombre. Il vient au Canada, de plein gré, pour assurer à lui et à ses enfants surtout une subsistance honnête, la meilleure possible. Il veut être un actif pour son pays d'adoption et, sans couper brusquement toutes les attaches qui le relient encore à son pays d'origine, il veut devenir Canadien;

b) l'immigrant politique ou réfugié: c'est celui qui, pour des raisons politiques ou à la suite de guerres ou de déplacements de populations, doit fuir son pays d'origine et s'exiler en quelque sorte. Tout en gardant un grand respect et une grande reconnaissance pour le pays qui le reçoit, il ne peut se départir de la nostalgie du pays qui l'a vu naître. Les représentants des groupes ethniques qui réclament actuellement le multiculturalisme et qui voudraient ardemment le faire reconnaître dans la Constitution du Canada appartiennent en très large majorité à ce groupe d'immigrants politiques ou réfugiés.

27- Un des principaux arguments employés par les tenants d'un multiculturalisme canadien est qu'ils représentent une population de 5 millions de personnes. Pourtant, au recensement de 1961, seulement 2,450,000

Canadiens ont déclaré que leur langue maternelle était autre que le français ou l'anglais. Le recensement a aussi révélé que les groupements ethniques (autres que français et britanniques) les plus nombreux au Canada atteignent à peine le demi-million de personnes, pris séparément: le plus nombreux, constitué par les Allemands, compte quelque 560,000 âmes (3%); les deux autres groupes les plus nombreux sont les Ukrainiens et les Italiens avec respectivement 361,000 et 339,000 âmes. Ces groupes ethniques, de loin les plus importants, représentent à peine 2% de l'ensemble de la population, qui s'établissait en 1961 à 18,238,000.

28- Le multiculturalisme constitutionnel, pour ces raisons, nous semble inacceptable et non avenu, même s'il est indéniable que plusieurs de ces minorités sont rattachées à des cultures très riches, qui commandent l'admiration et le respect.

Chapitre II

LE ROLE DE L'ECOLE ET DES COMMISSIONS SCOLAIRES

29- La dispersion des populations sur un vaste territoire et la difficulté des communications jointes à un individualisme tenace ont imprimé aux commissions scolaires, dès les débuts, un degré d'autonomie très marqué qui s'est maintenu au fur et à mesure que le pays s'est développé. Cet esprit s'est inscrit dans les lois en laissant à chacune des commissions scolaires le soin de percevoir des taxes, de bâtir des écoles, d'engager le personnel enseignant, etc... L'individualisme a été poussé si loin qu'on a même vu, dans certaines municipalités, autant de commissions scolaires que de rangs...

30- Malgré les exagérations corrigées avec le temps, ce système de liberté à l'intérieur de la loi offrait l'avantage d'une grande souplesse d'adaptation aux conditions locales (ce qui a pu permettre dans certains cas l'établissement de l'école française là où la majorité était de langue anglaise) et était de nature à plaire davantage à la population. L'inconvénient le plus grave de ce système est la subordination des chances d'éducation aux conditions économiques de la localité. Ainsi, l'égalité des droits à l'éducation pour tous est loin d'avoir toujours été respectée.

31- Aujourd'hui, la tendance à l'agglomération subit une poussée assez vigoureuse qui s'exprime par l'organisation d'unités administratives dont la juridiction englobe parfois plusieurs municipalités. La régionalisation est réalisée dans plusieurs provinces et est en bonne marche dans le Québec. Cette transformation peut être heureuse, à la condition qu'elle

améliore les services aux écoliers sans porter atteinte à la souplesse d'adaptation nécessaire à une population aussi variée que celle du Canada. L'on peut considérer en effet que cette souplesse est indispensable pour permettre aux commissions scolaires de jouer leur rôle vis-à-vis les deux cultures française et anglaise. Qui dit culture, dit surtout instruction et transmission de la langue, des traditions et des coutumes, toutes choses auxquelles les écoles élémentaires et secondaires contribuent dans une large mesure. Elles sont même les seules institutions publiques à accomplir cette mission auprès de la masse de la population, puisque la proportion de ceux qui poursuivent des études au-delà du niveau secondaire demeure minime.

32- Nous croyons que, dans l'ensemble des institutions publiques qui peuvent et qui doivent favoriser le bilinguisme et le biculturalisme, le rôle principal doit être dévolu à l'école. Si donc, dès aujourd'hui, l'école joue avec loyauté le rôle qui lui revient, il y a tout lieu de croire qu'elle saura inculquer aux enfants des sentiments de tolérance, de fraternité, d'amitié, de respect mutuel; elle pourra aussi dissiper la méfiance et les préjugés.

33- Dans les milieux où la population est homogène, il va de soi que la langue, les traditions et les coutumes que l'école transmet sont celles du groupe ethnique local. Si on sait en plus faire connaître et accepter en bon voisin le fait français ou anglais, selon le cas, dans une attitude de fairplay et de fraternité chrétienne, les commissions scolaires et leur personnel auront joué un rôle primordial auprès des populations en vue d'un meilleur Canada. Il faut répéter que les commissions scolaires occupent à cet égard une position stratégique auprès des masses; dans la mesure où leur attitude sera juste et équitable à l'égard de la minorité, dans la même mesure la

confiance et l'harmonie régneront entre Canadiens.

34- Pour permettre aux commissions scolaires de bien remplir une mission d'aussi haute portée, il leur faut à la fois pouvoir s'appuyer sur des lois justes qui respectent les principes et les droits les plus sacrés et jouir d'une mesure d'autonomie suffisante qui leur permet de s'adapter aux conditions locales (très variables) avec beaucoup d'intelligence, de souplesse et d'honnêteté. Les provinces ont le devoir strict d'édicter des lois justes, qui permettront l'épanouissement des deux cultures anglaise et française, et des lois assez libérales pour permettre aux commissions de pratiquer elles-mêmes une élémentaire équité à l'égard de tous leurs ressortissants, qu'ils appartiennent à la majorité ou à la minorité.

35- Nous voudrions insister davantage sur deux aspects du rôle de l'école: l'enseignement de la langue seconde et l'enseignement de l'histoire du Canada.

La langue seconde

36- L'école doit viser, dans l'enseignement de la langue seconde, un but qui dépasse de beaucoup la seule connaissance linguistique chez l'élève. Cet enseignement devrait comporter, selon nous, une initiation à la littérature et aux traditions du groupe ethnique dont on étudie la langue. Les étudiants pourraient ainsi mieux comprendre la mentalité et les aspirations de ce peuple.

37- Le premier but demeurera cependant l'apprentissage au moins sommaire, de la langue étudiée. Et la pédagogie moderne fournit aux enseignants un choix de méthodes et de techniques capables de faire comprendre à nos étudiants la richesse de chacune de nos deux cultures. Qu'il nous soit permis de rappeler que l'enseignement trop grammatical de la langue a donné,

jusqu'ici, de bien piètres résultats et que, un peu partout au Canada, on a tendance aujourd'hui à cultiver l'oreille de l'étudiant, à l'encourager à s'exprimer dans la langue seconde, ce qui en rend l'apprentissage plus facile et aussi plus efficace.

38- Nous croyons qu'un choix judicieux d'émissions radiophoniques pourrait s'avérer un moyen efficace de former l'oreille des étudiants à la langue seconde. De même, l'usage de la télévision pourrait être très fructueux à certaines conditions. La Société Radio-Canada pourrait collaborer avec les ministères de l'Education et les commissions scolaires en vue de mettre en ondes, même dans les milieux où la minorité est presque inexistante, des émissions spécialement destinées aux écoles. La Société Radio-Canada a déjà démontré tout l'intérêt qu'elle porte aux émissions éducatives de radio et de télévision, tant dans le Québec que dans d'autres provinces.

39- Il reste un problème qui, au Canada, n'a encore jamais été résolu. Les experts (éducateurs, psychologues et neurologues) ne s'entendent pas sur l'âge le plus propice pour commencer l'étude systématique de la langue seconde. Des études ont été entreprises qui ont mené à des conclusions contradictoires. Nous croyons que votre Commission d'enquête pourrait, grâce à son équipe de chercheurs, entreprendre les expériences scientifiques qui détermineraient à quel niveau scolaire il est le plus souhaitable de commencer l'étude d'une langue seconde. Nous croyons que les conclusions de cette recherche permettraient aux commissions scolaires de mettre en oeuvre un programme d'études bien agencé.

Nous recommandons:

III Que la Commission royale d'enquête sur le bilinguisme et le biculturalisme entreprenne une recherche scien-

tifique dans le but de déterminer à quel degré du cours d'études il conviendrait de commencer l'étude systématique de l'anglais dans les classes de langue française et l'étude du français dans les classes de langue anglaise;

IV Que des démarches soient entreprises auprès des ministères de l'Education des dix provinces canadiennes et auprès de la Société Radio-Canada pour en venir à une entente qui permettrait de diffuser, à l'intention de toutes les écoles publiques du pays, des émissions de radio et de télévision consacrées à l'enseignement de la langue seconde;

V Que le système d'échanges interprovincial, mis sur pied en 1964 par la Commission du centenaire, continue de se développer même après 1967. Les contacts qui s'établissent lors de ces voyages sont la source d'une meilleure compréhension entre les deux principaux groupes ethniques du pays.

L'enseignement de l'histoire du Canada

40- Celui qui ignore l'histoire de sa patrie, qui ne connaît pas son évolution et ses dimensions contemporaines ne saurait ni l'aimer comme il convient, ni l'apprécier à sa juste valeur. Pour que l'histoire du Canada nourrisse chez les jeunes des sentiments nobles et élevés, il faut la présenter, croyons-nous, comme une conquête d'envergure continentale, conquête paisible, progressive d'un peuple tenace qui prend racine, qui établit des institutions stables et qui, aujourd'hui, cherche à se faire connaître

du monde entier par un ensemble de traits caractéristiques. L'enseignement de l'histoire du Canada pourrait être un facteur d'harmonie entre les groupes ethniques et les provinces qui composent notre pays.

41- Cet enseignement devrait insister sur le côté humain de l'aventure canadienne, à partir des premiers temps de la colonisation française jusqu'à nos jours, et non pas à partir seulement de la conquête. L'on devrait porter une attention spéciale à la raison d'être, aux origines et au fonctionnement de nos institutions publiques, tant au niveau provincial qu'au niveau fédéral. Il faut donner au civisme, dans l'enseignement de l'histoire du Canada, la place qui lui revient.

42- Nous croyons que l'étude de la géographie régionale devrait venir se greffer à l'enseignement de l'histoire. Cette science descriptive et objective ferait mieux comprendre le niveau de vie, les intérêts, les soucis, les progrès économiques et, en un mot, le point de vue régionaliste des groupements démographiques qui habitent et qui exploitent des régions différentes mais dont l'ensemble constitue le vaste territoire du Canada.

Nous recommandons:

VI Que des efforts soient faits en vue de donner plus d'objectivité à l'enseignement de l'histoire du Canada qui devrait, aux fins d'une meilleure compréhension entre les groupes ethniques, comprendre l'enseignement de la géographie régionale et du civisme.

Les commissions scolaires

43- Pour que les écoles canadiennes constituent un jour un facteur d'harmonie partout au pays, il faudra nécessairement la collaboration des commissions scolaires qui ont la charge d'administrer, de diriger ces institu-

tions. Nous nous permettons de décrire brièvement, ci-dessous, ce qu'une commission comme celle de Montréal a pu faire dans ce domaine.

44- Les lois de la province de Québec l'y aidant, la Commission des écoles catholiques de Montréal, à vaste majorité française, a toujours manifesté le plus grand respect à l'endroit de la population catholique de langue anglaise. Entre autres manifestations de cet état d'esprit, il y a toujours eu des représentants de langue anglaise au sein du bureau d'administration, et la direction des écoles anglaises a toujours été confiée à des hauts fonctionnaires de langue anglaise qui jouissent, au sein de notre organisation, d'une grande autonomie.

45- De plus, la Commission a toujours apporté une attention et un soin particuliers à l'enseignement de la langue seconde, anglaise ou française selon le cas: en se prévalant de l'autorisation du département de l'instruction publique de commencer cet enseignement plus tôt que prévu au programme; en tentant des expériences dans ce domaine; en organisant presque chaque année, à ses frais, des cours de perfectionnement pour le personnel; en pratiquant un choix aussi judicieux que possible des manuels en usage; en s'intéressant de très près aux résultats obtenus dans ses écoles.

46- Ajoutons à cela un effort réel pour aider les néo-Canadiens à s'adapter à la vie canadienne, en laissant à chacun la plus entière liberté d'adopter les écoles de l'une ou de l'autre langue officielle du pays. Selon un relevé effectué en 1960-1961, quelque 19% des néo-Canadiens avaient alors choisi l'école française et 81%, l'école anglaise, malgré le fait que Montréal soit, encore une fois, une ville à grande majorité française. Cette liberté accordée aux

néo-Canadiens de Montréal est conforme à la "Déclaration des droits de l'homme", en date du 10 décembre 1948, qui reconnaît aux parents "le droit de choisir le genre d'éducation à donner à leurs enfants". Elle est également conforme à la "Déclaration des droits de l'enfant" adaptée par l'Assemblée générale des Nations-Unies le 20 décembre 1959, déclaration où l'on peut lire que l'enfant "doit bénéficier d'une éducation qui contribue à sa culture générale et lui permette, dans des conditions d'égalité de chance, de développer ses facultés, son jugement personnel, son sens des responsabilités morales et sociales et de devenir un membre utile de la société. L'intérêt supérieur de l'enfant doit être le guide de ceux qui ont la responsabilité de son éducation et de son orientation; cette responsabilité incombe en priorité à ses parents". Ces principes, la Commission des écoles catholiques de Montréal tente de les appliquer en entier. La Commission voudrait que les mêmes libertés individuelles puissent être assurées aux citoyens d'expression française vivant dans les autres régions du Canada.

47- Qu'il nous soit permis de mentionner également que, depuis 15 ans, la Commission des écoles catholiques de Montréal a mené de sa propre initiative, une expérience intéressante en organisant, pour les enfants des néo-Canadiens, des cours du samedi où l'enseignement de la langue maternelle tient la première place. Les résultats de cette initiative sont probants et exercent une excellente impression chez les nouveaux Canadiens. La connaissance de la langue maternelle favorise les bonnes relations au sein de la famille; psychologiquement, la transition entre la culture propre à l'immigrant et celle de son pays d'adoption semble ainsi se faire avec le moins de heurt; sans compter que l'attachement à toutes ces cultures variées et leur manifestation au sein de la communauté canadienne constituent un

un véritable enrichissement pour le Canada.

48- Les écoles, de langue française ou de langue anglaise, fréquentées par des enfants de néo-Canadiens, ne le cèdent naturellement en rien aux autres écoles quant à la qualité de l'enseignement; elles contribuent ainsi à l'acquisition, par des milliers d'élèves, de la culture dans le sens indiqué plus haut: langue, tradition et coutumes des deux groupes ethniques. Loin de nous l'idée de poser au modèle. Cependant, nous avons conscience d'avoir fait notre part.

Conséquemment, nous recommandons:

VII Que les lois édictées par les divers gouvernements provinciaux indiquent clairement les devoirs et obligations des administrateurs scolaires locaux à l'égard des groupes ethniques français et anglais, tout en laissant aux commissions scolaires une autonomie suffisante pour permettre une grande souplesse d'adaptation et l'exercice de la liberté dans la justice et le respect de la personne humaine.

Chapitre III — LES SYSTEMES D'ENSEIGNEMENT AU CANADA

49- Selon un vieux dicton, on peut juger un arbre à ses fruits. Peut-être pouvons-nous l'appliquer, ce proverbe, au sujet qui nous intéresse ici et ainsi juger la Confédération canadienne aux fruits qu'elle offre depuis cent ans en matière de bilinguisme et de biculturalisme. Il nous est inutile de vouloir démontrer que le bilinguisme n'est pas respecté au Canada, de prouver que la politique des neuf provinces à majorité anglophone n'a jamais favorisé l'éclosion d'une culture forte chez les résidants d'expression française. C'est notre prétention que les ministères provinciaux de l'Education ont une immense part de responsabilité dans cet état de choses.

50- Nous avons précédemment tenté de définir ce que nous entendons par les mots bilinguisme et biculturalisme; nous avons également expliqué comment l'école doit être à la source de tout rayonnement dans ces domaines. Il nous reste donc à analyser quel a été, selon nous, le rôle que les systèmes d'enseignement, sous juridiction provinciale, ont joué vis-à-vis la culture française hors du Québec; quelles conditions ils font aujourd'hui à la culture française; quels moyens ils pourraient prendre pour maintenir et développer les deux principales cultures du Canada, pour réparer le tort qui a été causé et qui sera irrémédiable si des mesures concrètes ne sont pas adoptées et appliquées d'ici très peu d'années. Les Canadiens des deux langues auraient intérêt à lire un texte de M. Séraphin Marion,

membre de la Société royale du Canada (Le Pacte Fédératif et les Minorités Françaises au Canada), qui décrit comment, dès après la signature d'un traité qui unissait deux nations libres et égales à l'intérieur d'un immense pays à développer, les provinces ont dépouillé les Canadiens français de leur droit le plus strict à leur langue en les privant de leurs écoles. Et tout cela s'est passé sans que n'intervienne d'une façon efficace le gouvernement fédéral, à qui l'article 93 de la Constitution donne la garde suprême des droits scolaires des minorités.

51- Admettons que nous sommes tous, à des degrés divers, responsables de la situtation actuelle. Admettons-le, mais insistons aussi sur le fait que le Canada français ne veut plus rester inactif et assister impuissant, au nom des droits provinciaux exclusifs en matière d'éducation, au génocide culturel dont les Canadiens français sont les victimes en dehors des frontières québécoises. Au cours des dernières années, la mentalité des anglophones canadiens a sans doute évolué et ils sont de plus en plus nombreux ceux qui reconnaissent le bien-fondé des réclamations des Canadiens français. Il y a aussi ceux qui paraissent pleins de bonne volonté mais qui ne veulent pas admettre qu'au moment de la Confédération on associait catholiques à français et qu'en assurant aux minorités confessionnelles des droits scolaires, les Pères du Canada voulaient par là assurer la survie linguistique des anglophones au Québec et des francophones dans les autres provinces. Combien nombreux sont les Canadiens anglais qui, en 1964, seraient prêts à répéter et à mettre en pratique ces paroles de l'historien anglo-protestant A. M. Lower (Colony to Nation, p. 133):

"Confederation obliterated the English conquest. The Act symbolyzed an agreement between the races to live and let live gave a formula to the solution of antagonisms that had brought the wheels of government to a stop... In Condederation, English and French, after a stormy courtship, took each other for better and for worse and it must, like other marriages, create a reasonable degree of equality between the contracting parties."

La situation scolaire au Canada

52- Est-il possible de parler d'un "reasonable degree of equality between the contracting parties" dans le domaine scolaire au Canada? Un rapide tour d'horizon de la situation scolaire nous indique au contraire un état d'asservissement auquel un peu de compréhension et de justice auraient pu remédier.

53- En Colombie-Britannique et au Manitoba les parents doivent maintenir des écoles paroissiales non subventionnées par les gouvernements provinciaux pour assurer aux enfants des écoles élémentaires quelques heures d'enseignement en français. En Saskatchewan et en Alberta, l'enseignement en français était facile, à l'élémentaire, dans les écoles des petites unités scolaires, avant la centralisation intensive des dernières années qui n'a pas pris assez en considération l'existence du groupe d'expression française.

54- Dans l'Ile-du-Prince-Edouard comme en Nouvelle-Ecosse, les faibles groupes français peuvent avoir leurs écoles là où ils sont la presque totalité; et même s'ils doivent lutter continuellement pour

obtenir la reconnaissance de leurs droits, on ne leur fait pas l'affront de leur imposer une double taxation. Au Nouveau-Brunswick, la province a établi le système de l'école unique mais des compromis ont été possibles en certains endroits, ce qui a permis l'établissement d'écoles protestantes anglaises, catholiques anglaises et catholiques françaises dans certains milieux; dans d'autres cas, c'est l'école qui a été divisée en différentes catégories de classes selon les besoins.

55- L'Ontario permet que la langue de l'enseignement soit le français dans certaines écoles élémentaires. Le régime de taxation est également plus équitable que dans la plupart des autres provinces où les Canadiens français sont en minorité même si certaines anomalies restent à corriger.

56- En général, les Canadiens d'expression française, hors du Québec, ont obtenu quelques bribes d'enseignement français par l'intermédiaire de l'école confessionnelle. Le recrutement des professeurs a toujours été difficile parce que rien n'était prévu pour leur formation. Quant aux écoles secondaires, elles sont quasi inexistantes. Quelques collèges réussissent à vivre de peine et de misère et il n'existe qu'une université française hors du Québec.

57- Nous ne voulons pas aller plus loin dans la description de la place qui est faite à l'école française dans les différents systèmes d'enseignement au Canada. Nous trouverions utile, pour l'unité canadienne, que vous vous penchiez sur le problème en vue d'une étude très attentive des lois provinciales régissant l'éducation. Nous avons

simplement voulu, dans les quelques paragraphes qui précèdent, vous signaler que les ministères provinciaux de l'Education n'ont pas respecté l'esprit de la Constitution. Nous ne pouvons croire, pour notre part, que les Pères de la Confédération aient voulu assurer le respect des droits d'un groupe de Canadiens dans une province (les anglophones au Québec) et ne pas faire de même pour un autre groupe dans les autres provinces (les francophones hors du Québec).

Résultats de la politique scolaire canadienne

58- Les résultats de la politique scolaire des provinces anglophones, les chiffres du recensement fédéral de 1961 nous les ont donnés; une étude faite par le Révérend Père Richard Arès, S.J., à partir des chiffres de ce recensement, a démontré qu'il y avait, en 1961, hors du Québec, 1,298,992 Canadiens d'origine française et seulement 853,462 Canadiens de langue maternelle française, c'est-à-dire que la communauté d'origine française affichait un déficit de 445,530 par rapport à la communauté de langue, et que son degré de vitalité n'était donc que de 65%, soit environ les deux tiers.

59- L'absence de l'école française, ou son existence miteuse, n'est sans doute pas la seule cause de cet état de choses mais c'est, à notre avis, la principale. Nous croyons que la culture française, le peu de culture française qui reste, disparaîtra irrémédiablement des provinces à majorité anglaise si l'école française n'y est pas restaurée. L'éditorialiste du "Montreal Star" signalait, l'automne dernier, en se basant sur l'expérience de la Belgique, que ce ne sont pas des arrangements politiques qui pourront, au Canada, résoudre les problèmes

que pose l'unité nationale. La chose est vraie, en partie, mais alors sur quoi compterons-nous? [redacted]. Ce sont des anglophones eux-mêmes qui nous mettent en garde. Ainsi, M. Tim Creery, du Southam News Services, a fait une enquête d'un bout à l'autre du pays pour découvrir quel traitement les Canadiens français subissaient au point de vue scolaire. Après sa tournée, M. Creery a écrit une série d'articles intitulée "French for the French in English-speaking Canada" dans lequel il est dit: "Does a province have to be more than one third French-speaking before the French-Canadians qualify for "le fair-play britannique". Le rôle des provinces devrait pourtant être tout autre.

60- Il ne sert à rien, sans doute, de revenir éternellement sur le passé et de déplorer continuellement les injustices qui ont été commises. On peut cependant tirer des leçons profitables de l'Histoire. Nous croyons qu'il n'est pas encore tout à fait trop tard pour assurer la survie du biculturalisme et du bilinguisme dans les provinces à majorité anglophone et que les gouvernements et les ministères provinciaux de l'Education devraient s'appliquer à restaurer dans leurs lois l'esprit du pacte fédératif. Leur devoir à cette fin est d'aider l'école française à se développer.

61- La mise en place d'une telle politique ne sera pas facile pour les gouvernements en cause; elle sera d'autant moins facile que les déboursés considérables devront être consentis. Nous avons à cet égard l'exemple du Québec qui, en donnant des subventions provinciales

pour aider à défrayer le coût du transport des élèves, a longtemps versé davantage à la minorité anglophone qu'à la majorité francophone. Il ne s'agit pas seulement pour les provinces de reconnaître un principe - celui de l'égalité des droits à l'éducation en français et en anglais au Canada - il leur faut aussi prendre les mesures pour en rendre l'application possible. Une moins grande concentration d'effectifs coûte en général plus cher, per capita. C'est une des raisons pour lesquelles les dépenses par élève des corporations protestantes du Québec se sont élevées à $449.00 en 1963, en comparaison avec $329.00 par élève pour les corporations catholiques. Les gouvernements provinciaux peuvent prétendre ne pas avoir les ressources financières pour rendre ainsi justice à leurs minorités françaises. Nous prétendons que ces mêmes gouvernements n'ont surtout pas les moyens de condamner une culture à mourir et de mettre en danger, par le fait même, les chances de survie de la Confédération canadienne. Ils doivent reconnaître, en pratique, l'existence du Canada français hors des frontières du Québec.

Quelques témoignages

62- Les Québécois se félicitent d'avoir toujours bien traité les minorités anglophones. Que les francophones se glorifient ainsi peut n'avoir qu'une influence bien mitigée sur la majorité anglophone. Aussi est-il opportun, nous semble-t-il, de citer des déclarations faites par des hommes politiques ou des universitaires anglo-protestants, déclarations qui illustrent le bien-fondé des affirmations québécoises depuis avant même la Confédération.

63- En 1865, l'honorable John Rose, membre du Conseil législatif, affirmait: "We, the English Protestant minority in Lower Canada, cannot forget that whatever right of seperate education we have was accorded to us in the most unrestricted way before the union of the provinces, where we are a minority and entirely in the hands of the French population. We cannot forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit and deemed best; and I would be untrue to what is just if I forgot to state that the distribution of state funds for educational purposes was made in such a way as to cause no complaint of the minority. I believe we had our fair share of the public grants in so far as the French element could control them, and not only the liberty, but even the facility, for the establishment of seperate dissentient schools wherever they were deemed desirable". (Historical sketch of the Seperate Schools in Ontario, Toronto, 1950, p. 7).

64- En 1887, le député C. C. Coly, du Québec, affirmait à son tour: "There never was a minority in any country treated with more generosity than the Protestant minority in the Province of Quebec (The French Canadians, Mason Wade, p. 425).

65- Dans un ouvrage publié en 1929, M. Ducan McArthur, ancien ministre de l'Education en Ontario, écrit: "Most generous treatment has been given in Quebec to the Protestant schools maintained under the control of the Protestant Commitee of the Council of Public Instruction" (History of Canada, Toronto, 1929, p. 416).

66- Dans un autre ouvrage publié en 1934, M. George Weir, professeur à l'Université de la Colombie-Britannique, affirme: "There is considerable evidence to show that the over-whelmingly Roman Catholic Province of Quebec has been singularly free from sectarian strife in the operation of its school system" (The Separate School Question in Canada). "In language and religious matters at least there is an atmosphere of freedom about the administration of the Quebec School system that reflects the spirit of a more mature - and perhaps more tolerant - civilization than that found in certain English-speaking provinces where denominational schools are established" (Ibid.)

67- Ce sont là des déclarations qui datent déjà. Ceux qui ne voudront pas s'en contenter pour évaluer la situation actuelle n'auront qu'à causer avec les représentants de la minorité anglophone du Québec, tant chez les catholiques que chez les protestants, pour être rapidement convaincus des largesses dont font preuve les francophones à l'endroit des Canadiens d'expression anglaise de la province de Québec.

Esprit des lois scolaires du Québec

68- Les lois du Québec régissant le système d'enseignement ont rapidement évolué au cours des dernières années. Le Québec possède maintenant un ministère de l'Education qui a remplacé le Conseil et le Département de l'Instruction publique desquels relevaient dans le passé toutes les écoles publiques, catholiques comme protestantes, anglaises comme françaises. Dans les cadres de ce nouveau ministère, les anglophones jouissent d'une représentation adéquate. Il en est de même au Conseil supérieur de l'Education - organisme formé des représentants des corps intermédiaires intéressés à l'éducation et dont le rôle est de

conseiller le ministre de l'Education - où un nombre minimum de sièges a été réservé aux représentants des minorités.

69- Une autre garantie pour la minorité anglaise réside dans le climat de liberté de l'enseignement qui existe au Québec. Et des lois sont là qui affirment la volonté du gouvernement provincial de maintenir ce climat. Non seulement la province de Québec a-t-elle toujours permis que se développe la culture des minorités en favorisant et en subventionnant des écoles autres que françaises, mais encore a-t-elle poussé plus loin son souci de liberté en l'étendant aux droits individuels de ses citoyens. C'est ainsi qu'au cours des dernières années, elle a haussé très considérablement l'aide qu'elle a toujours apportée aux maisons d'enseignement privées travaillant au bien commun. Nous croyons que tous les ministères provinciaux de l'Education devraient être imbus du même esprit. Nous ne disons pas que les provinces doivent imiter en toutes choses la politique scolaire du Québec mais nous soutenons qu'elles devraient s'en inspirer.

Il faut, dans les provinces où le groupe français est en minorité:

VIII 1- assurer, partout où un nombre suffisant d'élèves le permet, l'existence de l'école française où l'enseignement se donnera dans cette langue, principalement;

2- créer des écoles secondaires françaises qui permettront aux adolescents canadiens-français d'acquérir une culture authentique et non plus seulement une connaissance très superficielle de leur langue

maternelle;

3- abolir une fois pour toutes, partout au Canada, la double taxation, là où cette pratique existe;

4- prévoir la création d'écoles normales régionales (pouvant desservir plusieurs provinces) pour assurer le recrutement des professeurs de langue française;

5- tracer les plans d'une future université française dans l'ouest du pays; une telle université française est déjà en voie de réalisation dans les Maritimes;

6- assurer à toutes ces institutions françaises des revenus adéquats et proportionnels aux besoins. Il ne servirait à rien, en effet, de maintenir des écoles de seconde zone qui ne parviendraient pas à attirer chez elles les meilleurs candidats canadiens-français;

7- instituer dans tous les ministères provinciaux de l'Education des organismes qui garantiraient que les programmes d'études, dans toutes les institutions de langue française, ne seraient pas simplement une traduction des programmes destinés aux écoles de langue anglaise.

70- La garantie des droits scolaires que le Canada français recherche, il ne pourra vraiment la trouver que dans une réforme de la Constitution et de l'article 93 particulièrement, même si l'article 93

de l'Acte de l'Amérique du Nord britannique garantit actuellement les droits à l'école confessionnelle, plusieurs catholiques se voient imposer une double taxation dans certaines provinces parce qu'ils tiennent à exercer leurs droits. Malheureusement, le gouvernement fédéral n'a pas, quand les circonstances s'y sont prêtées, adopté les lois réparatrices nécessaires au maintien des droits des minorités; c'est pourtant là un privilège que lui donne la Constitution actuelle.

Nous recommandons:

IX Que l'article 93 de la Constitution soit amendé de façon à garantir non seulement le droit à l'école confessionnelle mais aussi le droit à l'école française, partout au Canada.

71- C'est là notre principale recommandation. Nous croyons qu'un nouvel article 93 pourrait contribuer à sauvegarder l'unité nationale et nous vous recommandons de suggérer au gouvernement fédéral et aux gouvernements provinciaux une formule qui, en satisfaisant aux exigences du Canada français, cimenterait en quelque sorte l'édifice confédératif.

CONCLUSION

72- Nous avons dit, au début de ce mémoire, que nous traiterions surtout des questions relatives à l'éducation et toutes les recommandations faites jusqu'ici ont pour but de restituer à la nation canadienne-française une école sans laquelle sa survie, en dehors des frontières du Québec, est menacée à courte échéance.

73- Nous sommes cependant en droit de nous demander si toutes ces recommandations, dans l'hypothèse où elles seraient acceptées dans leur ensemble, donneront au Canada français les résultats anticipés avec la forme de fédéralisme que nous connaissons depuis 1867. Dans le cadre de la Constitution actuelle, même revisée légèrement, les amendements réclamés à l'article 93 ne donneront pas ces résultats, à notre avis, parce qu'alors les provinces demeureront souveraines en matière d'éducation. Si, au contraire, une Constitution revisée en son entier reconnaît légalement l'existence, au sein d'un même pays, de deux nations souveraines appelées à collaborer étroitement au bien commun de tous, nous pourrons alors entrevoir une possibilité d'intervention efficace du pouvoir fédéral auprès des autorités scolaires provinciales.

74- Diverses formules (qui vont d'une commission permanente d'enquête, sorte de tribunal constitutionnel, chargée d'étudier les griefs scolaires des minorités française ou anglaise selon le cas, jusqu'à la création de deux ministères fédéraux de l'Education, l'un français et l'autre anglais) ont déjà été proposées par des personnes envisageant le

problème dans le cadre d'une forme fédérative nouvelle. Nous sommes favorables à une intervention fédérale qui assurerait les droits scolaires des minorités mais nous ne sommes pas prêts à recommander l'une ou l'autre des formules déjà mises de l'avant.

75- Votre Commission a déjà été saisie de ces différentes suggestions et nous ne voulons pas revenir ici en détail sur les moyens proposés. Nous sommes assurés que, comme nous, vous êtes convaincus que les réalités politiques, dans certaines provinces, pourraient empêcher que ne soient reconnus dans la pratique les droits scolaires des minorités inscrits dans une nouvelle Constitution. Nous sommes donc convaincus que vous voudrez étudier attentivement les différentes formes d'intervention fédérale suggérées au cours des derniers mois, soit par des individus, soit par des groupements. Nous n'avons aucune suggestion précise à formuler à cet égard mais nous recommandons:

X Que soit intégrée, dans le nouvel article 93, une formule efficace d'intervention fédérale en matière d'éducation, dans le seul but de faire respecter par toutes les provinces, qui doivent conserver leur juridiction en la matière, les droits qui seront reconnus aux minorités française et anglaise.

F I N

Montréal, octobre 1964.

CONFIDENTIEL

DOCUMENTS PREPARATOIRES

Mémoire #: 740-273
La Commission des Ecoles catholiques de Montréal - The Montreal Catholic School Commission
MONTREAL

A. RENSEIGNEMENTS SUR L'ORGANISATION

1. RENSEIGNEMENTS GENERAUX

i) La Commission des Ecoles catholiques de Montréal est une organisation confessionnelle et bilingue;

ii) La Commission est l'organisme scolaire local qui, au Canada, reçoit le plus grand nombre d'enfants aux niveaux élémentaire et secondaire;

iii) L'administration des écoles publiques relève en dernier ressort de l'Assemblée des commissaires. Ceux-ci sont au nombre de sept, dont un de langue anglaise. Quatre d'entre eux sont nommés par le lieutenant-gouverneur en conseil et les trois autres par l'archevêque de Montréal .

2. EFFECTIFS

200,000 élèves inscrits à quelques 400 écoles catholiques où oeuvrent près de 9000 instituteurs et institutrices. Des 200,000 élèves inscrits, plus de 35,000 fréquentent des classes de langue anglaise.

3. PREPARATION DU MEMOIRE

i) Le directeur de l'information, monsieur Jean-Marie Dugas, a présidé à la préparation du mémoire qui a été approuvé par les Commissaires.

ii) Le mémoire est écrit dans les deux langues officielles.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

p.3 recomm.8,iii	(1)	From your experience, what is the best age to start instruction in a second language?
p.5 recomm.X	(2)	What would be the reactions of the provinces to this suggestion? How would you seek agreement?
p.7 paras.13,14	(3)	Isn't there a contradiction between requiring Canadians to be bilingual, even in a limited sense, and defining Canadian bilingualism as "coexistence of the two languages..."?
p.8 para.16	(4)	..."strongly differentiated aspirations ...." What are they? Aren't there any similar ones?

p.II para.23 II (5) "Que tout fonctionnaire ait la liberté et la possibilité d'exécuter sa tâche dans sa langue maternelle, s'il s'agit de l'une ou de l'autre des deux langues officielles du pays."
Le fonctionnaire à quel palier gouvernemental: fédéral? provincial? municipal?

p.17 para.39 (6) Re: L'âge le plus propice pour commencer l'étude systématique de la langue seconde.

D'après leur expérience, peuvent-ils éclairer la Commission sur ce point?

p.19 para.42 VI (7) "Que des efforts soient faits en vue de donner plus d'objectivité à l'enseignement de l'histoire du Canada qui devrait, aux fins d'une meilleure compréhension entre les groupes ethniques, comprendre l'enseignement de la géographie régionale et du civisme."

Comment voient-ils les efforts qui pourraient être faits?

p.21 para.46 (8) Re: La liberté qu'ont les parents néo-canadiens de Montréal d'envoyer leurs enfants dans des écoles françaises ou anglaises.

La Commission des Ecoles catholiques de Montréal "voudrait que les mêmes libertés individuelles puissent être assurées aux citoyens d'expression française vivant dans les autres régions du Canada."

a) Dans leur idée, s'agit-il d'écoles françaises confessionnelles ou non-confessionnelles? ou les deux?

b) Question complémentaire:
A Montréal, le fait que le système soit catholique a-t-il enlevé à la Commission scolaire (et par-delà au Canada français) un certain nombre d'élèves néo-canadiens qui ont opté pour le système d'éducation anglo-protestant et de ce fait se sont nécessairement intégrés au groupe anglo-canadien?

p.32 (9) What about denominational schools?

p.32 para.69 VIII (10) "Il faut, dans les provinces où le groupe français est en minorité:
I - assurer, partout où un nombre suffisant d'élèves le permet, l'existence de l'école française où l'enseignement se donnera dans cette langue, principalement."

Une idée de ce nombre?

C. RESEARCH SECTION

1. QUESTION FROM PROGRAM AND LIAISON

a) How does the Centennial Commission function concerning exchanges?

reply b) Centennial Commission provides financial support for a variety of exchanges. Private organizations (eg YMCA, 4 H clubs, etc.) submit their proposal, which may take the form of a French-English Seminar, a tour, a summer with a family in another province. When approved, the Centennial Commission makes a grant to the organization (to cover transportation costs and possibly more).

2. FOR the purpose of research it would be important to know:

(i) How many children from the ethnic milieu attend classes where program is prepared in two tongues?

(ii) What ethnic groups participate in these mixed classes?

(iii) It may also be interesting to know the main problems associated with the organization and maintenance of "mixed language" classes; are they considered a success by all parties involved?

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SUBMISSION

TO THE

ROYAL COMMISSION ON

BILINGUALISM AND BICULTURALISM

BY

THE MONTREAL BOARD OF TRADE

January 1965

(Français au verso)

SUBMISSION

to the

ROYAL COMMISSION ON

BILINGUALISM AND BICULTURALISM

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THE MONTREAL BOARD OF TRADE

January 1965

THE MONTREAL BOARD OF TRADE

300 ST. SACREMENT STREET
MONTREAL 1, QUE.
TELEPHONE 849 – 8086

January 7, 1965.

To the Members of
The Royal Commission on Bilingualism and Biculturalism,
Ottawa, Ontario.

Gentlemen:

Founded in 1822 by local businessmen as a "Committee of Trade" and incorporated as "The Montreal Board of Trade" in 1842, the Board's prime concern has always been the commercial and industrial well-being of the City of Montreal in particular, and, the Province of Quebec and Canada in general.

While the Board does not identify itself as representing any one language group in Montreal, its founders, in the main, were drawn from the English-speaking community simply because that group composed the bulk of the merchants of the day. With the increasing flow of capital into Quebec and Canada, first from the United Kingdom and subsequently the United States, and because of other factors in the community as discussed elsewhere herein, the tendency was for the English-speaking managerial group which formed the Board to grow, and thus today the Board's membership, in reflection, is predominantly English-speaking, and consequently, in general, all transactions and communications are conducted in that tongue.

On the other hand, the membership of La Chambre de Commerce du District de Montréal, from its origins in 1887 to date, has been principally French-speaking, and hence its activities are conducted in that language.

With the basic requirement for membership in the Board being that the applicant be active in "trade or industry", the Board's roster today includes 2,950 firms with 6,050 representatives whose interests, a complete cross-section of commercial and industrial Montreal, range through such activities as manufacturing, distribution, transportation, finance, construction, and, the various professional services.

The Board has played a leading part over the years in the growth of Montreal through activities designed not only to develop and maintain a favourable "climate" for business, but also to give direct assistance to the individual in business to facilitate and expand his interests.

Throughout its history, the Board has taken action to secure improved municipal government; briefs have been submitted to all levels of government on behalf of the business community covering a wide variety of topics; and, in addition, the Board has developed and maintained contact with other commercial organizations, both at home and abroad, with a view to encouraging and expanding domestic and international trade.

The many direct "business" services offered by the Board to its members include educational programmes, several types of surveys, general information circulars, and an extensive commercial library, all of which are designed to provide members, and other enquirers, with assistance in their particular areas of business interests.

It is on behalf of the economic interests of the Montreal commercial community as a whole, and the individual businessman as a functioning part of that community, that The Montreal Board of Trade wishes to make its views known to the Royal Commission on Bilingualism and Biculturalism to assist in achieving an early and equitable resolution of the vital issues of language and culture now facing the country.

In the opinion of The Montreal Board of Trade, the prime question, as viewed by the local English-speaking business sector, is to determine how the differences between the French- and English-speaking communities can be best resolved to ensure that, in the interests of both the Province and Canada, existing industry and commerce will be retained within Quebec, and, that new capital will be attracted which will permit the Province's growth and development to continue at a maximum pace.

It is suggested that the following facts, among others, are fundamental to any conclusions and recommendations to be reached in this connection:-

- Business is a practical operation - it will best function where there are minimum restrictions and difficulties.

- Manpower must be available in terms of competitive skills and mobility with manpower elsewhere.

- Markets, both local and distant, must be available and capable of being served efficiently.

- The tax "climate" in Quebec must be as favourable as that of any other Province and any country in the world at a comparable stage of development.

- Resources must be available on a basis that is equitable to all segments of the community.

- The development of common markets or trading areas throughout the world has resulted in the continuing prosperous growth of their members by strengthening the unity of compatible economic entities rather than fragmenting an area into economically weaker segments that would compete against each other. Fragmentation in Canada would run counter to this experience.

- As with any other deep-rooted and complex problem, efforts to achieve a new and better rapprochement between English- and French-speaking Canadians will be successful only if carried out in depth on a cooperative, reasonable, realistic, and continuing basis over the years ahead. To follow a course of action in any other fashion could bring Canadians to the point of no return on a path which could lead to unnecessary and tragic national disaster.

Within the context of the foregoing, it is suggested that there are at least four areas to be examined:-

The Historical Background
Governmental Responsibilities and Taxing Powers
Personal Opportunities and Management Responsibilities
and
Education and Language

The Montreal Board of Trade's findings and conclusions in these areas are as follows:-

Historical Background

For reasons stemming from both sides of the community, French Canada, as a society and individually, in past years, looked to its future within Quebec rather than elsewhere in Canada; the Federal Government, while a "distant" authority, was considered to be intrusive on occasion; education was oriented towards the classical rather than the more pragmatic or technological approach practised elsewhere; there was the tendency to seek employment in the professions rather than participate in the economic "hurly-burly" of business and commerce.

The French-Canadian, until recently, did not look upon business management as a career in the same sense as his English-speaking confrères. If business was to be his chosen livelihood, it was often a family affair, keyed to living and working in the Province of Quebec. There was a minimum desire on the part of the individual to participate in any activity which might take him away from Quebec, because to go elsewhere in Canada, in effect, meant that

he ran the risk of losing his language and jeopardizing the ethnic and cultural future of his family as French-speaking Canadians. This situation, incidentially, did not and does not confront the English-speaking Canadian and therefore he does not have to face this practical barrier to freedom of movement.

In broad terms, all this resulted in the managerial areas of finance, general trade and related activities, having, in many instances, an inter-provincial and/or an international background, being filled by those in the community whose training and interests equipped them to work and live in that milieu.

A further "human" factor that perhaps diluted the interest of French-speaking Canadians in the areas of trade and commerce, was that most of the merchants, at least in Montreal, as early as the time of the Board of Trade founding, spoke English, and with those people having principals and associates in Anglo areas which provided increasing amounts of capital, it became increasingly convenient that English should be used in that area of the economy. This substantial English activity contributed to those management interests, consciously or otherwise, employing and/or promoting their "own" and this, in turn, intensified the situation in that it created ever-growing employment blocs or groupings in which a French-speaking Canadian did not feel at home and therefore would seek to avoid.

Without seeking to justify the current situation, however, there was no "take-over" from French-speaking Canadians; there was no deliberate desire nor effort by anyone to deprive anybody of his rightful heritage - it was simply a development stemming, in the main, from the pattern of life and work of a people being set along channels and in areas of their own choice reflecting training, the desire to be associated with their "own" and related circumstances.

Within the last few years, however, the French-speaking Canadian has taken another look at his place in the nation to find that it is not enough to live in Quebec, but that it is imperative to be a full working partner, not only in the future growth and development of the Province, but in the Canadian Nation.

This "new day" is emphasized by the sharpened interest in Municipal and Provincial governments, the re-orientation and re-organization of the Province's natural resources, the developments in education, and, the efforts to more exactly define Federal/Provincial rights and responsibilities.

This renaissance could well impart a dynamism and vigour to the Canadian scene which could result in the country being considerably strengthened both economically and in the terms of its nationhood.

Governmental Responsibilities and Taxing Powers

The British North America Act, Canada's constitution, allocates rights to the Federal and Provincial governments, and it could be that, over the years, the one authority has "encroached" because of uncertainty or circumstances of the times in areas which should be under the jurisdiction of the other.

In the main, however, the B.N.A. Act would appear to have worked satisfactorily over the years now passed and, therefore it is felt advisable that, before resorting to constitutional amendments, there should be a thorough re-examination of the respective responsibilities of government at the Federal and Provincial levels under the Act, in the light of present-day conditions, with a view to restoring each to that sphere which will ensure the most efficient and effective administration of each Province and the country as a whole.

This study, of course, must include a re-appraisal of taxing authority to make certain that each level of government has a fair share of revenue commensurate with its obligations.

In effecting any return of Provincial authority, due care must be taken, however, not to dilute the Federal authority in those areas which require administration on a national basis. These would include such matters as fiscal control, defence, tariffs and trade negotiations, immigration, and citizenship, all of which, of necessity, must be administered in terms of the national interest.

In those "Federal" areas, however, such as trade negotiations affecting resource developments, some way must be found to permit those Provinces primarily concerned to actively participate in the negotiations. It may well be that more consultation is required between the two levels of government to ensure that the interests of the various sections of the country are adequately recognized in Federal policy.

Personal Opportunities and Management Responsibilities

Much has been said about the lack of management opportunities both in Quebec and elsewhere in Canada for the French-speaking Canadian.

Business, generally speaking, should be neutral in terms of the ethnic or language identification of its employees; its prime concern is to develop and maintain the most efficient organization which can achieve maximum success in a highly competitive world. The person who advances in business should be measured in accordance with what he has to offer that business in terms of his training and the subordination of his personal interests to the success of the venture which gives him his livelihood.

Apart from ensuring the basic democratic right of equality, Canadian business, in its own interests, must make certain that, at no organizational level, is employment or advancement predicated to any extent on whether or not a person's mother tongue is French, English, or any other language.

Corporations, particularly in Quebec, must do some soul-searching and take positive steps to ensure that nowhere in their operational structure will an individual be denied opportunity or promotion on the basis of his mother tongue, through circumstances attributable to either unofficial corporation policy or lack of policy, or, to persons who make or carry out decisions within the corporation.

This could be achieved, in part, by improved contacts between management and employees and, the use of French and English, either verbally or in writing, in routine communications, in labour negotiations and related areas.

Corporation management, also must consciously realize that their organizations are neutral entities and that the image of their community responsibilities, in terms of purchases, charitable donations and other activities, must not be a reflection of their executive personnel but rather their employees as a whole and the community in which the corporation is located.

Business will be assisted towards a proper objectivity by the re-organization of education along the lines now being charted by the Province of Quebec, and, by adequate language instruction being available in all the Provinces of Canada, as recommended in the following paragraphs regarding "Education and Language".

With educational authorities and business recognizing their responsibilities in the matter, together with the increasing interest being shown on the part of French-speaking Canadians in developing and operating bigger and more efficient business organizations, executive and management opportunities will increase substantially over the years ahead.

Education and Language

In the commercial world, language, of necessity, is regarded primarily as a means of communication. Any business, if it is to succeed, must be able to communicate adequately with its customers and suppliers.

With the majority of both buyers and sellers on the North American Continent, outside the Province of Quebec, being English-speaking, it is an inescapable economic fact that business in Quebec, if it is to enjoy a maximum prosperity within the Continent, must be able to communicate in English.

Similarly, persons working and living in Quebec and desiring to enhance opportunities for personal improvement and advancement within their own working and social existence, must be competent in French.

To best meet this situation, Quebec's schools, at all levels, should be required to provide instruction in the "other" tongue as a practical working (speaking) language rather than an academic exercise. This criterion is, at present, not being met in either the Protestant or Catholic school systems.

Because the need does not exist for French as a means of communication at the local level, thereby denying the individual the regular and necessary opportunity to use French, it is unrealistic to expect that Canadians outside of Quebec should be equally fluent in French and English. In those Provinces, however, French should be a regular part of the standard curriculum at all levels of education so that Canadians will fully appreciate the duality of their country.

To further identify the twin foundation stones of the Canadian Nation and even if only in parallel with the situation of English-speaking Canadians in Quebec, some equitable way must be found to permit French-speaking Canadians, outside Quebec, to pursue their education at all levels in French, should they so desire. This would be a substantial contribution towards enabling French-speaking Canadians to feel that, in terms of language and culture, they can be at home in any Province of the Confederation.

Additional evidence of the basic duality of Canada also must be found by ensuring that any one dealing with the Federal or Quebec Provincial governments can do so in either French or English, as he may choose. Towards this end, bilingual personnel should be hired by both levels of government. The need for all government personnel, both Federal and Quebec Provincial, in all areas and at all levels, to be bilingual should be weighed, however, by the particular locale/circumstance involved.

Summary of Recommendations

In the interests of maintaining and furthering the economic development of the Province of Quebec in particular and Canada as a whole, The Montreal Board of Trade is of the opinion that:-

1. Before resorting to changes to the British North America Act, there should be a re-examination of the respective responsibilities of government at the Federal and Provincial levels with a view to restoring each to that sphere which will ensure the most efficient and effective administration of each Province and the country as a whole.



2. The taxing authority of both the Federal and Provincial governments should be reviewed to ensure that each has a fair share of the revenues commensurate with the obligations of each.

3. There should be more consultation between the Federal government and the Provinces to ensure that policy in Federal areas of jurisdiction adequately reflects the sectional interests of the various parts of Canada.

4. Bilingualism must be required of all Federal and Quebec civil servants, wherever the need exists.

5. Whether management be French- or English-speaking, there must be a conscious and deliberate effort on the part of business to "root-out" situations or attitudes existing at any level in their companies which militate against the employment or the advancement of persons simply because they are either English- or French-speaking.

   In all respects, companies must ensure a full and proper identification with the community in which it operates.

6. The educational authorities in Quebec:-

   (a) must ensure that the curricula of both the French and English systems are adequate to equip students not only for other areas of life but also for the business world should that be their selection as the place to earn their livelihood,

   and

   (b) must meet the need for French and English to be taught in the schools of the Province as working (speaking) rather than academic languages.

7. The educational authorities in Provinces other than Quebec must meet the need for French to be included in the standard curriculum of their institutions in such a fashion as to adequately identify Canada's duality to all citizens.

8. Some system must be devised so that instruction in the French language will be available throughout Canada to those who wish to pursue their education in that tongue.

Respectfully submitted,

M.F. Anderson
President

H.C. Hayes
Chairman,
Bilingualism and
Biculturalism Study
Committee.

H. Gould
General Manager

7. Les autorités de l'enseignement des provinces autres que le Québec doivent inscrire le français aux programmes scolaires de leurs institutions de manière à faire reconnaître la dualité du Canada à tous ses citoyens.

8. Il faut établir un système qui permette de dispenser l'enseignement du français à travers tout le Canada à ceux qui désirent poursuivre leurs études dans cette langue.

Respectueusement soumis par

le président,

M.F. Anderson

le président du comité d'étude sur
sur le bilinguisme et le biculturalisme,

H.C. Hayes

le directeur général,

H. Gould

Résumé des recommandations

Afin de maintenir et de promouvoir l'expansion économique de la province de Québec en particulier et du Canada dans son ensemble, le Montreal Board of Trade est d'avis que:

1. Avant de recourir à des amendements de l'Acte de l'Amérique du Nord Britannique, on doit examiner les responsabilités respectives des gouvernements fédéral et provinciaux, en vue de rendre à chacun d'eux les domaines qui assureront la meilleure administration possible de chaque province et du pays dans son ensemble.

2. Il faut reviser les pouvoirs fiscaux des gouvernements fédéral et provinciaux afin d'assurer que chacun d'eux reçoit sa juste part de revenus, proportionnelle à ses obligations.

3. Il faudrait intensifier les consultations entre le gouvernement fédéral et les provinces afin de veiller à ce que la politique tombant sous la juridiction fédérale respecte comme il convient les intérêts des diverses régions du pays.

4. Tous les fonctionnaires fédéraux et québecois doivent être tenus d'être bilingues là où le besoin s'impose.

5. Que la direction d'une entreprise soit d'expression anglaise ou française, il faut qu'elle s'efforce consciemment et délibérément d'éliminer à tous les niveaux les situations ou attitudes qui s'opposent à l'emploi ou l'avancement d'une personne, uniquement en raison de son mode d'expression anglais ou français.

   A tous les égards, les entreprises doivent s'identifier parfaitement à la localité à laquelle elles appartiennent.

6. Les autorités de l'enseignement du Québec doivent:

   (a) voir à ce que les programmes scolaires anglais et français soient conçus de façon à préparer les étudiants non seulement à certaines carrières mais aussi au monde des affaires s'ils choisissent d'y gagner leur vie;

   (b) dispenser l'enseignement du français et de l'anglais dans les écoles de la province à titre de langue de travail plutôt qu'à titre uniquement théorique.

L' Enseignement et le langage

Dans le monde des affaires, la langue est nécessairement considérée d'abord comme moyen de communication. Toute entreprise, pour réussir, doit être en mesure de communiquer de façon efficace avec ses clients et fournisseurs.

Etant donné que la majorité des clients et des vendeurs du continent nord-américain, en dehors de la province de Québec, sont d'expression anglaise, c'est un fait économique indiscutable que, pour jouir d'une prospérité maxima au sein du continent, le Québec doit pouvoir communiquer en anglais.

De même, ceux qui travaillent et vivent au Québec et qui souhaitent bénéficier des occasions de se perfectionner et d'avancer, aussi bien dans leur travail que dans leurs relations sociales, doivent pouvoir s'exprimer efficacement en français.

Afin de satisfaire le mieux possible à ces exigences, les maisons d'enseignement au Québec, à tous les niveaux, doivent être tenues de dispenser l'enseignement dans la langue seconde à titre de langue de travail d'usage pratique plutôt qu'à titre uniquement théorique. A l'heure actuelle, tel n'est pas le cas, pas plus dans les écoles protestantes que catholiques.

Etant donné que l'on n'a pas besoin du français pour communiquer au niveau local, ce qui enlève à l'individu l'occasion régulière et nécessaire de s'exprimer en cette langue, il est chimérique de s'attendre à ce que les Canadiens qui n'habitent pas le Québec puissent s'exprimer couramment aussi bien en français qu'en anglais. Dans ces provinces, toutefois, le français doit être inscrit à titre régulier aux programmes scolaires à tous les niveaux de l'enseignement afin que les Canadiens reconnaissent pleinement le caractère biculturel de leur nation.

Afin de mieux caractériser le double fondement de la nation canadienne, même si ce n'est qu'en relation avec la situation du Canadien anglais au Québec, il faut trouver un moyen équitable de permettre aux Canadiens français en dehors du Québec de poursuivre leurs études, à tous les niveaux, en français s'ils le désirent. On contribuerait ainsi à faire sentir aux Canadiens français que, sur les plans linquistique et culturel, ils peuvent être chez eux dans toutes les provinces.

Il faut aussi affirmer la dualité fondamentale du Canada en veillant à ce que quiconque s'adresse aux gouvernements fédéral ou québecois puisse le faire en français ou en anglais, à son gré. A cette fin, les deux paliers du gouvernement doivent employer un personnel bilingue. Il faut toutefois juger de cette nécessité pour les fonctionnaires fédéraux et de la province de Québec d'être bilingues dans tous les secteurs et à tous les paliers, en tenant compte des conditions locales particulières.

De façon générale, les entreprises commerciales doivent être neutres sur le plan de l'identification ethnique ou linguistique de leurs employés. Leur principal souci doit être de créer et maintenir l'organisation la plus efficace possible de manière à s'assurer le succès maximal dans un monde de concurrence acharnée. Celui qui avance dans les affaires doit être jugé en fonction de ce qu'il peut apporter à une entreprise, de sa formation et de l'intérêt personnel qu'il porte à l'organisme qui le fait vivre.

En plus d'assurer la sauvegarde du droit démocratique fondamental qu'est l'égalité, la communauté d'affaires canadienne doit veiller, dans son propre intérêt, à ce qu'au niveau de l'organisation, on n'offre aucun poste ou avancement en se fondant sur le fait qu'une personne est d'expression française, anglaise ou autre.

Les entreprises, surtout au Québec, doivent faire un examen de conscience et prendre les dispositions voulues pour que nulle part dans leur structure on ne refuse à un employé une occasion d'avancement, une promotion en raison de sa langue, à cause de circonstances attribuables à une ligne de conduite officieuse, à l'absence de directives ou à cause de personnes qui prennent ou exécutent des décisions au sein de l'entreprise.

On pourrait réaliser partiellement cet objectif en améliorant les relations entre patrons et employés et en utilisant le français et l'anglais, que ce soit verbalement ou par écrit, dans les communications de tous les jours, les négociations ouvrières et les domaines connexes.

Les cadres des entreprises doivent aussi se rendre compte que leurs organismes sont des entités neutres et que l'image de leurs responsabilités envers leur collectivité locale, en termes d'achats, de dons de charité et d'activités connexes, ne doit pas refléter l'attitude du personnel administratif mais celle des employés dans leur ensemble et de la localité où est située l'entreprise.

La communauté d'affaires acquerra une objectivité souhaitable grâce à la restructuration de l'enseignement telle que l'envisage la province de Québec et grâce à la diffusion de l'enseignement des langues dans toutes les provinces du Canada, tel qu'il est recommandé au chapitre sur l'enseignement et le langage, ci-dessous.

Si les autorités de l'enseignement et les hommes d'affaires comprennent leurs responsabilités en la matière et si les Canadiens français continuent de se montrer de plus en plus intéressés à lancer des entreprises importantes, les postes de commande qui s'offriront dans l'administration augmenteront sensiblement au cours des années à venir.

Il y a aussi un renouveau d'intérêt manifesté à l'égard des administrations municipale et provinciale, de l'orientation nouvelle et la réorganisation des ressources naturelles de la province, de la restructure de l'enseignement et de la volonté de définir avec plus de précision les droits et responsabilités fédéraux-provinciaux.

Cette nouvelle attitude pourrait fort bien infuser aux Canadiens un dynamisme et une ardeur qui renforceraient le pays aussi bien sur le plan de son économie que sur celui de sa maturité.

Les responsabilités et pouvoirs fiscaux gouvernementaux

L'Acte de L'Amérique du Nord Britannique, la constitution canadienne, accorde des droits aux gouvernements fédéral et provinciaux et il se pourrait qu'au cours des ans, une autorité ait empiété sur des domaines sous la juridiction d'une autre, en raison de doutes ou de circonstances d'époque.

Dans l'ensemble, toutefois, l'Acte de l'Amérique du Nord Britannique semble avoir donné des résultats satisfaisants au cours des ans. Nous estimons donc qu'il serait recommandable, avant de recourir à des amendements constitutionnels, d'examiner soigneusement les responsabilités respectives des gouvernements en vertu de l'Acte, aux paliers fédéral et provincial, et à la lumière des conditions actuelles, en vue de rendre à chacun d'eux les domaines qui assureront la meilleure administration possible de chaque province et du pays dans son ensemble.

Cette étude devra évidemment inclure une nouvelle évaluation des pouvoirs fiscaux afin d'assurer que tous les paliers du gouvernment reçoivent leur juste part de revenus, proportionnelle à leurs obligations.

En rendant aux provinces un pouvoir quelconque, il faudra veiller à ne pas effriter l'autorité fédérale dans les domaines qui exigent une gestion nationale. Citons entre autres le contrôle fiscal, la défense, les négociations tarifaires et commerciales, l'immigration et la citoyenneté qui toutes doivent être administrées nécessairement avec le souci de l'intérêt national. Cependant, dans certains domaines fédéraux, tels que les négociations commerciales influant sur l'exploitation des ressources, il faut trouver un moyen de permettre aux provinces intéressées de participer aux négociations. Il se peut fort bien qu'il faille intensifier les consultations entre les deux paliers du gouvernement afin de veiller à ce que les intérêts des diverses régions du pays soient respectés comme il convient dans l'élaboration de la politique fédérale.

Les perspectives d'avancement et les responsabilités de direction

On a beaucoup parlé de l'insuffisance des chances offertes aux Canadiens français d'occuper des postes dans l'administration au Québec et ailleurs au Canada.

comme ailleurs. On était plutôt porté vers les professions libérales que vers les affaires et le commerce.

Jusqu'à récemment, le Canadien français n'envisageait pas du même oeil que ses confrères anglophones la carrière d'administrateur des affaires. S'il choisissait de gagner sa vie dans le commerce, il s'agissait souvent d'une entreprise familiale, fixée dans la province de Québec. Le Canadien français souhaitait peu s'aventurer dans des initiatives susceptibles de le mener hors du Québec, parce que s'en aller ailleurs au Canada signifiait pour lui qu'il risquait de perdre sa langue et de compromettre l'avenir ethnique et culturel de sa famille. Incidemment les Canadiens d'expression anglaise n'ont jamais eu à faire face à une situation de cette nature; ils n'ont donc pas à surmonter cette entrave de fait à la liberté de mouvement.

En termes généraux, tout cela amena le résultat suivant: les postes de commande dans les finances, le commerce et les domaines connexes reposant sur un fondement interprovincial ou international, furent occupés par les éléments de la collectivité que leur formation et leurs intérêts avaient préparés à travailler et vivre dans ce contexte.

Il y a un autre facteur psychologique qui émoussa peut-être l'intérêt des Canadiens français à l'égard du commerce et des affaires: la plupart des marchands, ceux de Montréal du moins, et dès la fondation du Board of Trade, étaient d'expression anglaise et leur patrons et associés évoluaient dans des milieux anglophones qui fournissaient de plus en plus de capitaux. Il divint alors de plus en plus commode d'utiliser la langue anglaise dans ce secteur de l'économie.

Du fait que ces échanges se pratiquaient surtout en anglais, les chefs d'entreprises furent portés, consciemment ou non, à embaucher ou à offrir de l'avancement aux leurs, ce qui, en retour, aggrava la situation en créant des blocs d'emploi dans lesquels les Canadiens français ne se sentaient pas à l'aise; ils évitaient donc d'y pénétrer.

Sans vouloir justifier la situation actuelle, il faut dire que les Canadiens français ne furent victimes d'aucune mainmise. Personne ne souhaita délibérement ou ne tenta de priver qui que ce soit de son héritage légitime. Les choses prirent tout simplement une tournure qui, dans son ensemble, s'expliquait par le fait que le mode de vie et de travail d'un peuple était fixé dans des voies et des domaines de son propre choix, qui reflétaient sa formation, son désir d'être entre soi et d'autres circonstances du même ordre.

Depuis quelques années cependant, le Canadien français a examiné de nouveau sa place dans la nation et s'est aperçu qu'il ne suffit pas de vivre au Québec mais qu'il importe encore de participer pleinement non seulement à la croissance et au développement de la province, mais aussi au progrès du pays dans son ensemble.

- Les marchés, qu'ils soient locaux ou éloignés, doivent être disponibles et en mesure d'être bien desservis.

- Le climat fiscal au Québec doit être aussi favorable que celui de toute autre province ou tout autre pays du monde ayant atteint un niveau de développement comparable à celui du Québec.

- Les ressources doivent être accessibles de façon équitable à tous les secteurs de la collectivité.

- La création de marchés communs et d'ententes commerciales à travers le monde a donné lieu à une prospérité continue des participants en renforçant l'unité d'entités économiques compatibles plutôt qu'en fragmentant une région en parcelles économiquement faibles qui se livrent concurrence. La fragmentation du Canada serait un mouvement contraire à cette tendance.

- Comme pour tout autre problème profond et complexe, les tentatives de rapprochement entre Canadiens français et Canadiens anglais ne réussiront qu'à la condition d'être effectuées en profondeur de façon concertée, raisonnable, et suivie sans relâche. En s'engageant dans une voie autre que celle-là, les Canadiens pourraient se trouver devant l'irrévocable, face à un désastre national tragique qui est encore évitable.

Dans ce contexte, il y a, à notre avis, au moins quatre aspects à considérer:

Les antécédents historiques
Les responsabilités et pouvoirs fiscaux gouvernementaux
Les perspectives d'avancement et les responsabilités de direction
L'enseignement et le langage.

A cet égard, le Montreal Board of Trade en est arrivé aux conclusions suivantes.

Les antécédents historiques

Pour des raisons attribuables aux deux éléments de la collectivité, les Canadiens français, comme groupe social et individuellement, voyaient jadis leur avenir à l'intérieur du Québec plutôt qu'ailleurs au Canada. Bien qu'autorité "lointaine", le gouvernement fédéral était parfois considéré comme importun. L'enseignement était classique au lieu d'être pratique et technique

Le Board a joué au cours des ans un rôle de premier plan dans la croissance de Montréal par ses initiatives conçues non seulement en vue de créer et maintenir un climat favorable au commerce, mais aussi en vue d'accorder un appui direct à l'homme d'affaires afin d'assurer son progrès.

A travers son histoire, le Board a pris des dispositions afin d'assurer l'amélioration de l'administration municipale. Il a soumis, sur une vaste gamme de sujets, des mémoires à tous les paliers gouvernementaux au nom de la communauté d'affaires. De plus, le Board a établi et maintenu une liaison avec d'autres organismes commerciaux, aussi bien au pays qu'à l'étranger, en vue d'encourager et d'élargir le commerce intérieur et international.

Les nombreux "services d'affaires" offerts par le Board à ses membres comprennent des programme éducatifs, divers genres de sondages, des circulaires destinées à informer le public, ainsi qu'une abondante documentation commerciale. Tout cela a pour but d'offrir aux membres et à ceux qui le demandent, les services qui intéressent leur domaine particulier.

C'est au nom de la collectivité d'affaires montréalaise dans son ensemble, ainsi qu'à celui de l'homme d'affaires individuel en tant que rouage de cette collectivité, que le Montreal Board of Trade désire faire connaître ses vues à la Commission royale d'enquête sur le bilinguisme et le biculturalisme, afin de contribuer à l'atteinte rapide d'une solution équitable aux problèmes linguistiques et culturels d'une importance vitale qui se posent aujourd'hui à notre pays.

Selon le Montreal Board of Trade, le problème essentiel, tel que l'envisage la collectivité d'affaires anglophone de Montréal, est de déterminer la meilleure façon de régler le différend entre les collectivités anglophone et francophone de sorte que, dans l'intérêt de la province et du Canada, l'industrie et le commerce soient conservés au sein du Québec et que soient attirés de nouveaux capitaux qui lui permettront de maintenir son rythme maximal de croissance.

Sous ce rapport, il est essentiel à notre avis que toutes conclusions et recommandations tiennent compte, entre autres, des considérations suivantes:

- En affaires, il faut être pratique: le commerce s'épanouira là où les restrictions et les obstacles seront réduits au minimum.

- Il faut assurer la disponibilité de la main-d'oeuvre de façon à livrer concurrence à celle d'ailleurs sur le plan des aptitudes et de la mobilité.

THE MONTREAL BOARD OF TRADE

300 ST. SACREMENT STREET
MONTREAL 1, QUE.
TELEPHONE 849 – 8086

Le 7 janvier, 1965.

Aux membres de la Commission royale d' enquête
sur le bilinguisme et le biculturalisme,
Ottawa, Ontario.

Messieurs,

Fondé en 1822 par des hommes d' affaires de Montréal à titre de "comité sur le commerce" et incorporé en 1842 sous la raison sociale de "The Montreal Board of Trade", notre organisme a toujours eu comme préoccupation principale le bien-être commercial et industriel de la ville de Montréal en particulier et de la province de Québec et du Canada en général.

Quoique le Board ne s'identifie à aucun groupe linguistique particulier de Montréal, la plupart de ses fondateurs se recrutèrent au sein de la collectivité anglophone, pour la simple raison que c'est chez elle que l'on trouvait la majorité des négociants de l' époque.

En raison du mouvement grandissant de capitaux vers le Québec et le Canada, d'abord en provenance du Royaume-Uni, puis des Etats-Unis, en raison aussi d'autres facteurs locaux dont nous parlerons plus loin, les dirigeants d'entreprises d'expression anglaise eurent tendance à occuper une place prépondérante au sein du Board. C'est ainsi qu'aujourd'hui, la plupart de ses membres sont anglophones et, par conséquent, de façon générale, toutes les transactions et communications se font en anglais.

D'autre part, les membres de la Chambre de Commerce du District de Montréal, depuis sa fondation en 1887 jusqu'à maintenant, sont en majorité francophones. Les activités de la Chambre se déroulent donc en français.

Le Board pose comme condition essentielle d'admission chez lui que les candidats soient actifs dans le commerce ou l'industrie. Il compte ainsi parmi ses membres 2, 950 entreprises qui délèguent 6, 050 représentants, ce qui constitue une représentation complète de la collectivité commerciale et industrielle de Montréal. Leurs activités s'étendent depuis la fabrication, la distribution et le transport jusqu'aux finances, la construction et les diverses professions libérales.

MEMOIRE SOUMIS

à la

COMMISSION ROYALE D'ENQUETE

SUR LE

BILINGUISME ET LE BICULTURALISME

par

LE MONTREAL BOARD OF TRADE

Janvier 1965

MEMOIRE SOUMIS

A LA

COMMISSION ROYALE D'ENQUETE

SUR LE

BILINGUISME ET LE BICULTURALISME

PAR

LE MONTREAL BOARD OF TRADE

Janvier 1965

(See reverse)

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-275
Montreal Board of Trade
MONTREAL

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

a) Organized in 1822; incorporated as "Montreal Board of Trade" in 1842

b) Members "must be active in trade or industry".

c) Board's membership includes "complete cross-section of commercial and industrial Montreal".

d) 6,050 representatives from 2,950 firms.

e) Board's membership today predominantly English-speaking, and all transactions are in English.

f) The Council of The Board of Trade is made up of 20 senior businessmen (includes presidents and vice-presidents of major companies). It includes 3 members from French-speaking organizations.

g) La Chambre de Commerce du District de Montréal founded in 1887 is the complementary French-speaking organization.

2. OBJECTIVES

a) The "prime concern" is the commercial and industrial well-being of the City of Montreal

b) To give direct assistance to the individual in business to facilitate and expand his interests.

c) To carry out educational programs, surveys, information circulars, and to operate a commercial library.

3. PREPARATION OF THE BRIEF

a) The Board appointed a Bilingualism and Biculturalism Study Committee under the chairmanship of Mr. H. C. Hayes, of McDonald, Currie Chartered Accountants firm.

b) Mr. Hayes contacted senior executives in and around Montreal on a personal basis, and collated their views.

c) This information was added to data gathered by the Board of Trade staff, and a draft brief was drawn up.

d) The draft was discussed at the Council of the Board and suggestions put forward for changes and deletions.

e) Several drafts were written before the Council approved the Brief.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

p.1 para.3 (1) "Reference is made to the Chambre de Commerce du District de Montréal"
a) Does the Board of Trade have French-speaking members?
b) What sort of relationship exists between the English-speaking and French-speaking association.

p.5 para.2 Recom.1 (2) Re:"re-appraisal of division of responsibility under B.N.A. Act". How could the constitutional changes effected over the years by the Privy Council decisions be undone except by constitutional amendments?

p.5 para.3 p.8 Recom. 2 (3)
a) The same question as above applies to the Board's suggestion re: reviewing the taxing authority of the Federal and Provincial Governments.
b) What are the difficulties involved with regard to the Federal government being able to administer a strong fiscal policy if more of the fiscal power is decentralized.

p.6 para.2 Recom. 5 (4) Has the Board of Trade taken any steps to ensure that this recommendation is carried out?

p.3 last para. (5) Does not the factor of unwillingness of French Canadians to move out of Quebec explained by inadequate schooling in the French language outside of Quebec?

p.6 para. 2 (6) How could this soul-searching be helped by voluntary associations such as yours?

C. RESEARCH SECTION

1. QUESTION TO RESEARCH FROM PROGRAM AND LIAISON SECTION

p.7 para.2 (a) "To best meet this situation, Quebec's schools, at all levels, should be required to provide instruction in the "other" tongue as a practical working (speaking) language rather than an academic exercise. This criterion is, at present, not being met in either the Protestant or Catholic school systems." Is this correct?

Research answer (b) If you are questioning the accuracy of this statement, the Parent Commission says much the same thing - eg. "Il est paradoxal que, dans un pays bilingue, ces deux langues soient enseignées, comme langues secondes, beaucoup moins bien que dans des pays unilingues pour lesquels elles sont des langues étrangères" (Vol.III, p. 71). Also "On ne doit pas enseigner le français et l'anglais par la traduction et le manuel, comme on le faisait traditionnellement." (.73) Report says there is lack of qualified teachers, complicated by

barriers between Catholic and Protestant systems, poor methods and need for more audio-visual aids. There are exceptional school boards but this is the broad conclusion of the Parent Commission.

If you are questioning the emphasis on the practical, it can be argued that a high level of achievement is desirable if closer cultural relations and mutual respect are the aims - which means more than a practical working (speaking) language.

2-3-65

Juillet, 1984.

Jean et Jeanne Mongenais

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C. Croyances
D. Intention

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P R E L U D E

A. Information personelle.

1. Nous sommes canadiens d'origine française.

2. Agés de 24 et de 26 ans, nous avons passé diverses périodes de nos vies à Pointe-aux-Roches, à Windsor, à Sandwich Est, et à Técumseh, tous situés dans le comté d'Essex, et à Ottawa. Mon épouse a enseigné deux ans au cours primaire avant notre mariage et moi, j'enseigne présentement dans une école secondaire. Nous avons un fils.

B. Aspiration.

3. Nous désirons pour nous-mêmes et pour nos enfants une culture française authentique. Nous nous rendons compte que les conditions actuelles de vie dans plusieurs parties du Canada rendent la réalisation de ce désir légitime très difficile ou quasi impossible. Notre région, en particulier, en est une où les problèmes du bilinguisme et du biculturalisme sont d'actualité.

C. Croyances.

4. Nous croyons (a) que la Confédération canadienne pourrait se développer en tenant compte de tous les droits de tous ses citoyens;

(b) que l'oeuvre de développer chez soi, et de faire naître et de développer chez ses enfants, une culture française dépend d'abord des individus eux-mêmes;

(c) que les gouvernements peuvent leur rendre cette tâche beaucoup plus facile, ce qui est leur droit;

(d) que jusqu'à date, les gouvernements au Canada ne se sont pas tous et toujours acquittés de ce devoir;

(e) que la transformation du Canada en pays vraiment bilingue et biculturel où seraient respectées les plus petites minorités (tel que nous l'exposerons dans ce mémoire) est la solution la plus avantageuse, pour tous les canadiens, aux problèmes sociologiques qui nous troublent en ce moment.

D. Intention.

5. Nous ne sommes spécialistes ni en sociologie, ni en économie, ni en histoire, ni en droit constitutionnel. Nos occupations ne nous ont pas permis de faire des recherches approfondies pour la préparation de ce mémoire.

6. Cependant, nous avons vécu, et nous vivons, le problème qui saisit la Commission. D'après notre expérience, donc, nous

croyons pouvoir faire des recommandations valables pour le Nouveau-Brunswick en général, et pour notre région en particulier, qui permettraient d'effectuer la transformation indiquée au paragraphe 4(e).

L E S R E C O M M A N D A T I O N S

(Les numéros entre parenthèses indiquent les paragraphes où les énoncés sont détaillés.)

I. Qui concernent l'administration des gouvernements.

A. La Constitution.

7. Que l'on prenne les moyens nécessaires pour rapatrier la constitution canadienne, et la refaire d'une façon qui confirme le principe d'égalité linguistique et culturelle des deux nations fondatrices (50,54) et qui garantit en termes plus nets les droits des minorités, partout au pays, dans toutes les sphères et plus particulièrement dans celle de l'éducation. (12, 16)

B. Le Fédéral.

8. Que le gouvernement fédéral mette à exécution un programme accéléré pour rendre son administration et celle des sociétés de la Couronne totalement bilingues (50) en (a) déclarant que dorénavant toute matière diffusée par le gouvernement doit être simultanément bilingue, et que tout rapport entre fonctionnaires publics eux-mêmes, ou entre un de ceux-ci et un citoyen, puisse se faire dans l'une ou l'autre langue;

(b) élaborant partout des cours pour permettre à ses fonctionnaires d'apprendre l'une ou l'autre des langues officielles;

(c) reconnaissant le bilinguisme comme un facteur important à l'emploi et à l'avancement des fonctionnaires.

9. Que le gouvernement fédéral donne un aspect bilingue au pays: (a) que toute affiche ou toute enseigne sur ou dans ses édifices et sur ses propriétés soit bilingue;

(b) que toute signalisation routière sur ses propriété soit bilingue;

(c) que le Département des Postes exige que tous ses employés respectent l'épellation et la prononciation des noms de lieu français et qu'il soit défendu de les traduire.

10. Que l'on établisse un district fédéral autonome dont la physionomie comme l'administration soient totalement bilingues pour que tout canadien de n'importe quelle province puisse se

11. Que le gouvernement fédéral s'assure que tout reflet du pays dans les pays étrangers soit totalement bilingue: par son personnel de son corps diplomatique, par sa réclame touristique et par les renseignements distribués par son Département de l'Immigration.

C. Les gouvernements provinciaux, municipaux et scolaires.

12. (a) Qu'on encourage tout gouvernement provincial, municipal et scolaire à pratiquer le vrai bilinguisme (50) dans la mesure du possible, particulièrement dans les régions qui comptent un nombre raisonnable de gens de l'un ou de l'autre groupe linguistique, (b) Au minimum, qu'il soit garanti dans la Constitution qu'on fasse toute promulgation dans les deux langues et qu'on permette l'usage de l'une ou de l'autre langue dans les débats, devant les tribunaux, et dans les rapports entre fonctionnaires publics eux-mêmes, et entre un de ceux ci et un citoyen.

13. Qu'on encourage tout gouvernement provincial, municipal ou scolaire à adopter les moyens suggérés au paragraphe 9 pour donner un aspect bilingue au pays entier.

II. Qui concernent le rôle des gouvernements vis-à-vis la vie culturelle.

14. Qu'on invite tout membre de gouvernement fédéral, provincial, municipal ou scolaire, et tout autre dirigeant à réfléchir sur son rôle et son obligation envers les groupes culturels sous son autorité (75,82).

15. Qu'on suggère au gouvernement ontarien la formation d'un département des affaires canadiennes-françaises qui veillerait à tous les intérêts des canadiens-français de la province.

D. Education.

16. Qu'il soit garanti dans la Constitution qu'on établisse, partout où un nombre raisonnable de canadiens français le réclament, un système complet et suivi d'institutions scolaires, à caractère français, en portant une attention particulière au niveau de l'adolescence, et que le gouvernement fédéral s'en occupe si un gouvernement provincial s'y refuse (55).

l'autre des deux langues du pays

16. Que, pour enseigner le français aux gens de langue anglaise, on emploie dans une certaine proportion, des canadiens français cosmétiques, et qu'on puise du Canada français la matière pour cet enseignement.

19. Qu'on persuade tous les enseignants du Canada de faire ressortir le caractère fondamentalement bilingue et biculturel du pays et l'apport subséquent des autres groupes culturels

C. Les organes de communication

20. Que Radio-Canada étende aussi rapidement que possible son réseau français, et de radio, et de télévision, à la région de Windsor et à toute autre région qui compte un nombre raisonnable de canadiens français, par l'établissement de nouveaux postes, ou par un partage du temps de ses postes existants, et qu'on porte une attention particulière à la programmation qui intéressera les adolescents.

21. Que le gouvernement fédéral s'occupe d'une plus grande diffusion des publications de son Imprimeur dans les régions minoritaires; appuie la fondation de journaux dans ces régions, à l'intention des minorités, en y contribuant une aide financière pendant une période déterminée; facilite l'expédition par la poste de journaux à l'intention de ces minorités.

22. Qu'on encourage le développement d'une industrie canadienne du film.

D. Les arts

23. Que le gouvernement fédéral établisse deux instituts culturels, un anglais et un français (37).

24. Que le gouvernement fédéral fonde un troisième centre qui assistera les autres groupes qui désirent préserver dans leurs foyers et leurs associations, leurs langues et leurs traditions.

III. Qui concernent les relations entre groupes culturels

25. Que le gouvernement fédéral mette sur pied un organisme qui pourrait relever des instituts mentionnés aux paragraphes 23 et 24, pour continuer le dialogue entre groupes culturels entamé aux rencontres régionales de la Commission, en encourageant la publication d'études sur la question et en organisant des for

[illegible]

[illegible]

26. Qu'on stimule les grands organes de communication [illegible] la presse, la télévision, la radio et le film à prendre conscience du rôle important qu'ils peuvent jouer pour favoriser les rapports et la bonne entente entre groupes culturels, et à agir en conséquence.

27. Que le gouvernement fédéral offre des prix en argent aux auteurs d'étude, aux journalistes qui écrivent des séries d'articles, aux réalisateurs de film, et à tout autre individu qui stimulera d'une façon exceptionnelle la connaissance et la bonne entente entre les groupes culturels.

28. Que le gouvernement fédéral favorise les échanges d'étudiants et de visiteurs entre régions d'aspects culturels différents, qui ont pour but de donner aux participants une meilleure connaissance des groupes qui composent le Canada.

IV. Qui concernent les associations et les individus.

29. Qu'on signale aux commerçants, tout particulièrement aux dirigeants de grandes compagnies, le rôle qu'ils peuvent jouer pour donner un aspect bilingue au pays par leurs enseignes, leur réclame, leurs contacts avec le public; et qu'on les invite à le faire (38).

30. Qu'on encourage toute association, dont le champ d'activité est le pays entier, de se donner un caractère bilingue (58).

31. Qu'on encourage les commerçants, tout particulièrement les dirigeants de grandes compagnies, de permettre l'usage facultatif du français entre les membres de leur personnel (58).

32. Qu'on rappelle aux individus leur devoir de participer à la vie culturelle d'un groupe de leur choix, et de respecter le droit de tout autre groupe de préserver sa langue et ses traditions.

LA THEORIE

33. Une société, c'est un groupe d'individus qui s'organisent sous une autorité quelconque pour réaliser un but qu'il serait difficile, voire même impossible, de réaliser autrement. Quand ce but est d'organiser et d'ordonner les aspects matériels de la vie du groupe, la société se nomme état, son autorité un gouvernement.

34. Nous nous limitons à deux points qui se rapportent à cette

idée: D'abord le commerce de la vie de ce groupe nécessitera l'usage d'une ou de plusieurs langues. Le deuxième point se fera au paragraphe 40.

B. Nation.

35. Nous entendons par communauté nationale, ou simplement, nation, un groupe nombreux de gens qui participent à la même culture.

36. De ce fait, donc, la culture est propre au groupe. Il est difficile d'en faire une définition précise. C'est la façon, particulière au groupe, mais généralement commune aux individus qui le composent, d'envisager la réalité. Ceci comprend sa façon de concevoir Dieu, la famille et la vie familiale, la femme; ses coutumes de vie sociale; son goût du beau; etc.

37. Il est évident qu'une vraie culture est vivante. Elle ne correspond à une réelle activité intellectuelle et spirituelle que si elle évolue en se comparant avec d'autres et en se repenchant sans cesse sur elle-même, et si elle se transmet par un processus d'éducation.

38. Il est aussi évident que la langue de communication du groupe devient plus que l'instrument de commerce; elle devient l'instrument de sa pensée. En fait, elle évolue aussi de façon à réfléchir fidèlement toutes les nuances de cette pensée. Elle devient donc partie intégrale de cette culture et incompatible avec toute autre culture, comme toute autre langue sera incompatible avec la sienne.

39. Notons en passant qu'une culture peut donner une conception erronée de certains aspects de la réalité, mais que du fait même que deux cultures diffèrent ne suit pas que c'est nécessairement le cas pour l'une ou pour l'autre.

40. Il s'ensuit clairement de tout ceci que c'est le droit naturel du groupe et de l'individu de s'épanouir selon une culture ou une autre, et le devoir du gouvernement, de par sa raison d'être, de fournir les moyens nécessaires à cet épanouissement.

C. Genres d'état.

41. Nous pouvons qualifié de bilingue un état où on s'est mis d'accord d'employer deux langues pour le commerce de la vie.

42. D'autre part, nous qualifions de biculturel l'état où deux nations se sont unies pour former un état et un gouvernement.

Il ne peut s'agir d'une fusion quelconque des cultures en question. Il s'agit plutôt de s'accorder qu'un seul gouvernement organisera et ordonnera le commerce de la vie; du fait même, ce gouvernement aura le devoir de fournir le nécessaire à l'épanouissement culturel de chacune des deux nations.

43. L'état serait multiculturel s'il se composait de plusieurs communautés nationales sur un pied d'égalité complète.

D. Education.

44. Par éducation, nous entendons le développement complet de l'homme, sa progression vers l'état de perfection auquel le destine son Créateur. Pour être complète, elle doit comprendre un perfectionnement (a) physique, (b) moral, un désir du bien, (c) esthétique, une appréciation du beau, et (d) intellectuelle, une connaissance de Dieu et de la création. L'éducation en ce sens ne se termine pas, quoique sa forme doit correspondre au stade de vie. Nous pouvons distinguer, en invertissant l'ordre chronologique, le stade où l'individu lui-même en choisit la forme, et celui où on la choisit pour lui, dans lequel cas, le droit premier de choisir revient aux parents, et un droit subordonné revient à l'Eglise et à l'état.

45. Les agents fondamentaux en fonction dans ce processus sont d'abord les cadres sociaux: le foyer, l'école, le voisinage, la paroisse, etc; et ensuite les grands organes de communication.

46. Il ressort de la définition même de l'éducation qu'elle est intimment liée à la culture. Il est vrai aussi que même les centres d'instruction où on ne fait que perfectionner un talent ou apprendre un métier ont leur influence sur le développement culturel, et ceci en fonction du temps qu'on y passe.

L A P R A T I Q U E

(Les numéros entre parenthèses renvoient aux recommandations qui se rapportent à la question.)

I. La situation au Canada.

A. Genre d'état.

47. Nous croyons que le Canada est un pays bilingue et biculturel d'après les définitions ces paragraphes 41 et 42.

48. Les deux nations ont en commun la croyance au Créateur et à la dignité de la personne, à la valeur de la sécurité matérielle pour permettre le développement véritable de l'homme;

de leur identité; ils exhibent de plus en plus [illegible] géographiques, sociologiques, techniques, etc. Ils diffèrent en certains aspects de leurs conceptions de l'éducation, en plusieurs aspects de leurs rapports sociaux et familiaux, en leurs goûts artistiques, soit en ce qui est propre à la nation. (Il ne peut exister de "type" canadien; il pourrait exister un type canadien-français ou canadien-anglais.)

49. Plusieurs canadiens ignorent ou ne veulent accepter cette caractéristique de l'état canadien (7, 14, 19, 25, 26, 27, 28, 30).

B. Le bilinguisme.

50. Le principe d'égalité des deux langues se traduit par

(a) l'usage simultané des deux langues dans toute promulgation, publication, annonce, avis, affiche, etc;

(b) un personnel bilingue à tout poste établi et à tout poste où l'on établit un contact avec le public (sauf, peut-être, dans les localités où le public ne parle pas du tout ou très peu l'une ou l'autre des langues officielles);

(c) la possibilité de se servir de l'une ou de l'autre langue dans toute réunion officielle ou officieuse, sous les auspices d'un gouvernement;

(d) la possibilité qu'a le fonctionnaire de se servir de l'une ou de l'autre langue dans toute correspondance entre départements gouvernementaux;

(e) la possibilité qu'a le citoyen de se servir de l'une ou de l'autre langue dans tous ses rapports avec le gouvernement;

(f) un aspect bilingue dans toutes les régions du pays, particulièrement dans la capitale.

51. Or on sait

(a) que parfois les publications françaises du gouvernement fédéral suivent les anglaises; qu'à plusieurs endroits, ses affiches sont unilingues (7,9); que la promulgation des gouvernements provinciaux, municipaux et scolaires est presque toujours unilingue (7, 1[illegible]);

(b) que dans plusieurs postes du gouvernement fédéral où l'on communique avec le public constamment, le personnel n'est pas bilingue (7,8); que dans de tels postes des gouvernements [illegible] municipaux ou scolaires [illegible]

(c) que la possibilité de s'exprimer dans l'une ou l'autre langue dans les réuniens du gouvernement fédéral existe presque toujours, grâce aux systèmes de traduction simultanée. On doit continuer l'usage de tels systèmes et encourager les gouvernements provinciaux, municipaux et scolaires à faire de même (12);

(d) et (e) que la possibilité de rapports en français entre fonctionnaires fédéraux ou entre un citoyen et un fonctionnaire fédéral est souvent réduite par le fait qu'il en résulterait des pertes de temps considérables, et ceci parfois à cause d'une volonté chez certains individus d'en décourager la pratique, ou la négligence chez d'autres de la favoriser (7, 8). Aux autres niveaux du gouvernement cette possibilité est presque inexistante (7, 14);

(f) qu'il y a plusieurs parties du Canada où on ne peut trouver aucune indication perceptible du fait français et ce dans des régions ou la population francophone est nombreuse, même dans la capitale du pays (7, 9, 10, 13, 29).

52. Il est à remarquer que la question de justice n'est certes pas la seule qui milite en faveur du bilinguisme complet. Vu la forte proportion de fonctionnaires et de citoyens de langue française ainsi que de langue anglaise, il en résulterait une plus grande efficacité administrative, et un plus grand attrait pour les gens de haut calibre d'en faire une carrière et d'accéder aux postes supérieurs. Ensuite, un Canada vraiment bilingue jouirait d'un prestige accru devant tous les autres pays en particulier, plusieurs des nouveaux pays africains.

53. La possibilité d'apprendre le français à l'anglais doit donc exister partout, et on peut se féliciter du progrès déjà réaliser dans ce domaine. Il est à déplorer cependant que nombre de gens de langue anglaise ne reconnaissent aucune langue française correcte au Canada, croyant devoir se tourner vers la France pour en trouver la seule forme correcte. Tout en avouant à ces gens qu'il y a ici certains patois et même certaines régions où on est négligent à cet égard (comme c'est d'ailleurs le cas pour la langue anglaise), il faut leur dire qu'on parle au Canada une langue française aussi correcte qu'ailleurs et les inviter a se tourner vers le Canada français pour l'étudier (10

Il faut saisir aussi la nécessité d'un contact quotidien avec une langue pour s'y faire l'oreille et en venir à la manier convenablement. Tout instrument de développement culturel dont jouiraient les canadiens-français serait donc avantageux, en ce sens, à toute la population (8, 9, 10, 12, 13, 20, 21, 22, 23, 29).

C. Le biculturalisme.

54. Il y aura au Canada égalité des deux cultures quand il y aura possibilité de s'épanouir selon l'une ou l'autre des cultures, c'est-à-dire, quand les gouvernements fourniront aux deux groupes tous les moyens de le faire, dans toute région où plus que quelques familles le désireront. Il n'est pas absolument nécessaire pour cela que chaque groupe culturel jouisse d'une représentation égale au gouvernement, mais il est essentiel que les gouvernants s'acquittent avec justice de leurs fonctions (7, 13) et que tout citoyen ait égard aux droits des autres (32). Or ces conditions ne sont pas partout ni toujours satisfaites.

55. Nos remarques concernant l'éducation indiquent nettement le lien intime qui l'unit à la culture; l'éducation est le signe principal de sa vitalité, un élément essentiel à son épanouissement et la garantie de son prolongement. Il faut donc déclarer que c'est faire la plus grave et la plus néfaste injustice aux canadiens-français que de poser des difficultés à l'établissement de systèmes scolaires à caractère français, ce qu'on fait souvent, ou pire encore, de les leur refuser catégoriquement, ce qu'on fait aussi. Il est question ici d'écoles primaires, d'écoles secondaires et universitaires pour les arts, les sciences, la technologie et le commerce, et de précautions dans les écoles de spécialisation (école de métier, d'infirmière, de coiffeurs, etc.) pour l'enseignement de certaines matières en français et un égard à cette langue dans les rapports entre l'étudiant de langue française et la direction (14,16

56. Les grands organes de communication sont aussi des agents éducatifs. Donc la nécessité d'étendre les réseaux français de radio et de télévision de Radio-Canada à tous les groupements français qui n'en jouissent pas actuellement, quelques-uns même partagent le doût (20); de favoriser l'existence d'une presse française pour ces groupes (21); d'encourager l'établissement d'une [illegible] canadienne du film (29).

57. Nous croyons beaucoup à la valeur de deux centres culturels pour être centres d'inspiration aux groupes culturels de langue

anglaise et de langue française, en même temps que de les revêtir d'un prestige égal (23). Ces centres s'occuperaient de la distribution et du rayonnement du livre, de la revue, du disque, du théâtre, du film et de la chansonnette; verraient à l'organisatio d'expositions et de festivals; publieraient chacun une revue donnant des nouvelles culturelles, un calendrier d'évènements, la programmation de la télévision et de la radio, des articles de fond, des études linguistiques, des articles à l'intention des adolescents; collaboreraient avec Radio-Canada, l'Office National du Film, le Conseil des Arts. Nous indiquerons au paragraphe 78 pourquoi les canadiens-français en dehors du Québec, en particulier profiteraient d'un tel centre.

58. De moindre importance, mais de valeur tout de même est la possibilité de se servir de sa propre langue pour le commerce de la vie (8, 12, 29, 30, 31). Il faut rejeter l'idée courante de plusieurs directeurs d'entreprises et dirigeants d'associations que l'usage exclusif de l'anglais dans tous les rapports est nécessaire à l'efficacité. Particulièrement entre employés d'un même établissement ou entre membres d'une même association n'est-ce pas le cas.

59. Il est impressionnant de constater comment la minorité de langue anglaise au Québec jouit de ces privilèges. Pourtant, les avantages d'un biculturalisme intégral partout au Canada dépassent beaucoup l'idée de simple justice: un groupe culturel profite du contact avec d'autres cultures pour s'améliorer; au Canada ce contact pourrait être quotidien. Ensuite, un pays où deux nations cooperent, mais s'épanouissent chacune selon sa propre culture, se respectant mutuellement et désirant chacune le bien-être de l'autre, serait un exemple frappant à un monde qui en a grandement besoin!

D. Les autres groupes culturels.

60. Tout groupe culturel a un droit naturel d'exister comme tel. Au Canada, ces groupes sont nombreux et actifs. Ils font une contribution précieuse au bien-être général du pays, et il importe de sauvegarder cet apport pour les raisons citées au paragraphe 59.

61. Les droits de ces groupes sont généralement reconnus au Canada. Encore est-il bon de les rappeler (7, 14, 19, 32) et serait-il bon qu'ils jouissent aussi d'un centre culturel (24).

62. Il est déplorable que le gouvernement canadien doive aller en Angleterre pour amender sa constitution. Mais il ne sera pas suffisant de la rapatrier; il faudra la refaire en quelque sorte. Elle fut conçue à une époque assez lointaine.

63. On pourra toujours distinguer entre l'esprit et la lettre du pacte. On devra le récrire dans l'esprit que propose ce mémoire; mais aussi faudra-t-il y garantir en termes catégoriques les droits fondamentaux que nous y élaborons pour rassurer tous les gens qui, avec raison, craignent un avenir confédératif pas plus satisfaisant que dans le passé (7).

II. La situation dans la région de Windsor.

64. La région métropolitaine de Windsor compte plus de 40,000 canadiens-français et 90,000 d'origine britannique (21% et 47% du total, respectivement). Les proportions sont presque les mêmes pour tout le comté d'Essex. La population entière est assujettie à une influence américaine formidable provenant de la très populeuse région métropolitaine de Détroit.

65. On n'y pratique que très peu le bilinguisme en ce qui concerne l'administration fédérale, pas du tout en ce qui concerne l'administration provinciale; il n'existe que quelques gouvernements municipaux ou scolaires où la situation est plus favorable (7, 8, 12, 14). L'aspect de la région est presque totalement de caractère anglais; les affiches dans les bureaux de poste sont parfois bilingues, quelques édifices municipaux affichent leur nom dans les deux langues (9, 13, 29). On enseigne le français aux élèves de langue anglaise dans plusieurs écoles et la pratique se répand (17).

66. Le système d'éducation de l'Ontario est plus favorable aux canadiens-français que celui de plusieurs autres provinces à majorité anglaise. Il reste cependant des lacunes à combler. Le programme au niveau secondaire est nettement d'inspiration anglaise (à rapprocher des idées au paragraphe 77). Aux examens de treizième année qui sont reconnus être très importants pour l'admission à plusieurs universités et à d'autres institutions, il n'y a que l'examen de littérature qu'on peut écrire en français. Les textes approuvés par le Département d'Education sont tous d'inspiration anglaise (14, 16).

ont des classes bilingues, mais dans toutes sauf une les élèves de ces classes constituent une petite minorité; l'ambiance de ces écoles est donc non seulement pas française, mais pas même bilingue. La situation est encore moins favorable dans les quelques écoles secondaires qui ont des classes bilingues: non seulement l'ambiance est nettement anglaise, mais on y enseigne presque toutes les matières seulement en anglais. Il n'y a ni école normale, ni collège classique, ni université française ou bilingue; les écoles de spécialisation n'ont aucun égard pour le développement culturel des canadiens-français qui les fréquentent (7, 14, 16, 32).

68. Il n'y a qu'une heure de diffusion française à la radio et à la télévision par semaine et à des heures défavorables (20). (De fait, il n'y a qu'un poste de télévision canadien dont la diffusion atteint la région, et celui-ci est privé). Le Droit d'Ottawa y est reçu par la poste, le plus souvent deux ou trois jours en retard (21).

69. Il est facile de se rendre compte de la position difficile dans laquelle se trouvent les canadiens-français qui veulent le demeurer, et encore pire, les parents qui désirent faire naître et développer la culture française chez leurs enfants. Aussi vrai soit-il que les canadiens-français eux mêmes devront faire beaucoup d'efforts pour améliorer cette situation, il reste d'autant plus vrai que les gouvernants et toutes les autorités pourraient leur rendre cette tâche beaucoup plus facile, privilège d'ailleurs, qui leur revient en justice.

70. L'Ontario compte plus de 650,000 canadiens d'origine française qui éprouvent presque tous ces mêmes difficultés. L'expérience prouve que dans un département du gouvernement chargé de surveiller leurs intérêts, même malgré la bonne volonté des gouvernants, ces intérêts sont négligés ou oubliés (15).

(II. Le Malaise.

A. Les minorités françaises et anglaises.

71. On peut parler ici des canadiens-anglais au Québec, des canadiens français en dehors du Québec, ou de tous les canadiens-français dans l'ensemble du pays. Or, les premiers jouissent des avantages que nous avons énumérés. Les canadiens-français en dehors du Québec sont ceux que l'histoire de notre pays depuis la

[illegible] d'une grande majorité [illegible] causes de dissatisfaction. C'est donc là [illegible] malaise.

b. Les causes.

72. Les véritables causes principales d'une telle situation sociologique ne peuvent être faciles à cerner. Cependant il en existe nécessairement puisque le malaise se fait sentir. Sans prétendre toutes les connaître, nous estimons que les éléments suivants entrent en jeu: (a) tant d'individus ignorent le caractère fondamentalement bilingue et biculturel du pays et les avantages d'une telle situation (7, 19, 25, 26, 27, 28); (b) il y a des individus de langue anglaise qui désirent voir disparaître l'élément français pour une raison ou pour une autre (32); (c) en craignant que pour accorder les privilèges qui leur reviennent aux canadiens-français, il faudrait en enlever aux autres; (d) plusieurs gouvernants et plusieurs autres personnes d'autorité ignorent ou n'admettent pas les droits des individus en matière de culture et par conséquent, négligent leur devoir dans ce domaine (7, 14, 32); (e) les canadiens-français n'ont pas toujours su faire comprendre leurs désirs.

c. Les remèdes.

73. La clef d'une solution complète aux problèmes de bilinguisme et de biculturalisme réside dans les esprits des hommes, notamment dans leur attitude envers ces questions. Telle solution complète ne peut donc s'imposer du coup, mais une législation qui garantirait tous les droits de tous les citoyens, en partant d'une refonte de la constitution, pourrait en poser les bases. Nous croyons donc qu'une telle législation selon les recommandations de ce mémoire serait le premier remède.

74. Ensuite, il faudrait rappeler aux individus leurs obligations de (a) participer activement à la vie culturelle du groupe de leur choix en respectant sa langue; en fréquentant ses penseurs dans les livres, les revues, les organes de communication; en y contribuant sa pensée, ses talents; en s'occupant de la faire rayonner et plus important encore, de la transmettre aux moins âgés (16, 23, 24, [illegible]).

de communication. Au contraire, il en ressort une obligation aux gouvernants d'attention particulière à leur égard (7, 8, 9, 10, 12, 13, 14, 16, 20, 21, 22, 23).

D. Se connaître.

79. Nous avons indiqué que la solution complète aux problèmes qui nous occupent réside dans les esprits des hommes. Or un véritable respect des autres repose sur la connaissance des autres (19). Sont donc louables le désir d'apprendre une autre langue (8, 12, 17) et les échanges d'étudiants et de visiteurs entre différentes régions du pays (28) et nécessaire la continuation du dialogue entamé par l'existence même de cette Commission (25, 26, 27).

80. Nous regrettons que nombre de canadiens-anglais s'occupent plus à connaître des cultures étrangères plutôt que celle de leurs compatriotes d'expression française.

V. Quelques mises au point.

A. Le Canada entier est bilingue.

81. Nous réitérons ici le droit de tous les canadiens-français de former une seule nation, et nous qualifions de provincialisme étroit, et de manque dangereux de compréhension du caractère de la Confédération canadienne l'opinion répandue dans plusieurs provinces à majorité anglaise selon laquelle les canadiens-français de ces provinces ne sont qu'une minorité dissociée du reste du pays ne partageant pas les droits d'une nation qui en constitue le tiers.

B. Limitations pratiques du biculturalisme.

82. Nous reconnaissons certaines limitations pratiques au biculturalisme. La force même du nombre fera toujours que les groupes minoritaires devront éprouver certaines difficultés. Cependant, dans une situation où la législation est juste et l'attitude de tous les gens est saine, ces difficultés sont minimes et même de nature à raffermir le désir de développement culturel de ceux qui doivent les envisager. Mais il faut pour ceci que les dirigeants ne se contentent pas de tolérer les groupes minoritaires mais cherchent plutôt à connaître leurs besoins et à faciliter leur épanouissement culturel. Nous entendons par dirigeants les gouvernants; les chefs d'entreprises; les directeurs de maisons d'enseignement, d'organes de communications, d'associations, etc. On ne peut pas trop insister sur ces idées (15, 34).

83. Nous ne pouvons admettre l'existence au Canada d'une troisième nation qui comprendrait tous les individus qui n'adhèrent ni à l'une ni à l'autre des nation canadienne-anglaise et canadienne-française, et qui serait sur pied d'égalité avec cette dernière. Plutôt, il s'agit de nombre de petits groupes, dont le plus nombreux constitue moins de 6% de la population totale et aucun autre plus de 3%, et qui n'ont en commun aucun des éléments de culture que nous avons décrits au paragraphe 36. De plus, la nation canadienne-française, quoique minoritaire, a en plus du droit naturel, le droit historique qui dérive de son rôle de cofondatrice de la Confédération.

84. Il n'y a donc pas question de reconnaître un statut légal à une troisième langue, ni de voir le Canada comme pays multiculturel c'est-à-dire où un nombre de groupes culturels sont sur un pied d'égalité complète.

85. Ces groupes ont cependant le droit d'exister comme tel et les gouvernements le devoir de les encourager et de leur faciliter cette fonction en leur fournissant les moyens nécessaires selon leur nombre et leurs désirs.

D. Accusations fausses contre les canadiens-français.

86. Nous voulons réfuter ici l'idée qui fait

(a) que certains programmes français de radio ou de télévision sont inaudités;

(b) qu'on n'envoie pas ses enfants dans des institutions à caractère français ailleurs quand il n'y en a pas dans une région particulière;

(c) que certains parents canadiens-français n'insistent pas que leurs enfants parlent français;

(d) que plusieurs canadiens-français n'insistent pas sur l'usage du français par les fonctionnaires avec qui ils conversent;

(e) que nombre de jeunes canadiens-français choisissent de ne pas adhérer à cette culture;

sont autant d'indications que les canadiens français n'ont pas le désir de préserver leur culture.

87. Il faut considérer plutôt que

(a) les programmes peuvent être ennuyants ou émis à des heures inopportunes

(b) qu'on n'a pas toujours les moyens d'envoyer ses

enfants étudier ailleurs;

(c) que l'éducation spirituelle, morale et physique de leurs enfants ne laissent pas toujours aux parents assez d'énergie pour leur transmettre en plus une formation culturelle canadienne-française malgré des conditions sociologiques totalement défavorables à cette fin;

(d) qu'il n'est pas pratique et qu'on n'a pas le temps d'insister de se faire parler en français, même où ce serait juste, quand on y perdrait des heures;

(e) que les adolescents sont à peine à faire leur choix d'adhésion à un groupe culturel et sont plus susceptibles à devenir les victimes d'un entourage qui est hostile ou indifférent aux valeurs culturelles qu'ont fait naître en eux leurs parents.

88. En somme, plutôt que d'indications de manque de volonté, il s'agit de conséquences logiques d'une situation injuste qui est précisément celle que nous cherchons à corriger. Presque tout autre exemple s'expliquerait de la même façon.

89. De fait, même quand cette situation sera corrigée, comme nous le souhaitons, il faudra prévoir une période de transition pendant laquelle on s'habituera à s'adresser en français au bureau de poste et aux douanes, à écouter les programmes en français à la radio et à la télévision, etc. . . .On ne change pas des habitudes du jour au lendemain, même si une situation injuste les a façonnées.

Le Bilinguisme.

90. Il n'est aucunement nécessaire que tous les citoyens canadiens deviennent bilingues pour réaliser l'état de choses que nous préconisons ici.

Individuel

A. Réponses aux questions des coprésidences.

91. Il nous semble qu'une grande majorité des canadiens de tous les groupes culturels désirent préserver la Confédération et continuer à vivre ensemble dans le même pays. Une concrétisation des notions d'égalité linguistique et culturelle augmentera d'avantage le nombre de ceux qui croient que ce soit possible tout en respectant tous les droits de tous les citoyens.

92. Les conditions sous lesquelles cette réalisation est possible sont énoncées aux paragraphes 73, 74 et 75.

93. Les canadiens les accepteront-elles? Ici nous entrons, à

notre avis, dans le vif des travaux de la Commission. Il est heureux que plusieurs canadiens soient déjà prêts à les accepter. Mais ils ne sont pas encore assez nombreux pour assurer la mise en pratique et le succès d'un plan d'action. Le rapport de la Commission devra énoncer clairement ces conditions, expliquer les faits sur lesquels elles se basent, les concrétiser autant que possible et en faire ressortir les avantages. Beaucoup plus de gens réfléchissent sur les problèmes de bilinguisme et de biculturalisme que jamais, grâce surtout aux rencontres de la Commission. Nous avons l'impression que le nombre de ceux qui y voient clair va s'accroissant et donc que la Commission possède de réelles possibilités de réussite.

B. Progression.

94. Nous acceptons qu'il ne peut être question de transformer l'aspect du pays et l'esprit de ses citoyens du jour au lendemain. Il faudra nécessairement progresser vers une solution complète.

95. Nous tenons à signaler cependant l'urgence de certaines mesures qui devront s'exécuter immédiatement et nous concluons donc en rappelant nos recommandations principales:

C. Recommandations principales.

96. Rendre l'aspect et l'administration du pays totalement bilingue et encourager tous les niveaux de gouvernement à y participer au moins dans toutes les régions où se trouvent plus que quelques familles de langue anglaise et de langue française.

97. Rendre possible l'établissement d'un système complet d'éducation, à caractère français, pour tous les jeunes canadiens-français.

98. Etendre le rés au français de radio et de télévision de Radio Canada à toutes les minorités d'expression française du pays en visant particulièrement les adolescents.

99. Assurer la continuation du dialogue entre canadiens entamé par la Commission, de façon régulière et dans toutes les régions du pays.

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A

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on

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July, 1964.

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I N T R O D U C T I O N

A. Personal Information

1. We are Canadians of French origin.

2. We are 24 and 26 years old and have spent various parts of our lives in Pointe-aux-Roches, Sandwich East, Windsor and Tecumseh, all in the county of Essex, and in Ottawa. My wife taught for two years in a primary school before our marriage; I am presently teaching in a secondary school. We have a son.

B. Aspirations

3. We desire an authentically French cultural development for ourselves and for our children. We realize that the fulfillment of this legitimate desire is made very difficult or nearly impossible by present living conditions in many parts of Canada. Our area, in particular, is one where problems of bilingualism and biculturalism are an everyday affair.

C. Beliefs

4. We believe (a) that the Canadian Confederation could evolve while respecting all the rights of all its citizens;

(b) that the promotion of a French cultural development in oneself, and the awakening and promotion of such in one's children is primarily the task of individuals themselves;

(c) that governments can make this task much easier for them, which is their right;

(d) that, thus far, the governments in Canada have not all nor always fulfilled this duty

(e) that the transformation of Canada into a truly bilingual and bicultural country, where smaller minorities would be respected (as we shall set forth in this brief) is the most advantageous solution, for all Canadians, of the sociological problems which presently beset us.

D. Limits

5. In neither sociology, economics, history nor consitutional law are we experts. Our occupations have not permitted us to do extensive research for the preparation of this brief.

6. However, we have always been at grips with the problems which the Commission is tackling, and we continue to be. We therefore believe that on the basis of our experience, we can make valid recommendations, for the country as a whole, and for our region in particular, which would make it possible to bring about the transformation mentioned in paragraph 4(e).

THE RECOMMENDATIONS

(Numbers in parentheses indicate the paragraphs in which the ideas are detailed.)

I. Concerning governmental administration.

A. The Constitution.

7. That the necessary measures be taken to repatriate the Canadian Constitution, and rewrite it in such a way as to confirm the principle of equality in language and culture of the two founding nations (50, 54) and as to gaurantee in clearer terms the rights of minorities, everywhere in the country, in all domains, and particularly in that of education (12, 16)

B. The Federal Government.

8. That the federal government put into effect an accelerated program to make its administration, as well as that of Crown corporations, totally bilingual (50) by

(a) declaring that henceforth all releases of the government must be simultaneously bilingual, and that all dealings between civil servants, or between one of them and a citizen, can be carried out in either language;

(b) setting up courses everywhere to make it possible for its civil servants to learn one or the other of the official languages;

(c) that the Post Office Department require that all its employees have regard for the spelling and pronunciation of French geographical names and that it be forbidden to translate them;

10. That an autonomous federal district be established whose appearance and administration would be totally bilingual so that any Canadian from any province might feel at home in his capital. It would serve as an example to the country, being a district where bilingualism and biculturalism would be in honor.

11. That the federal government make certain that the image of the country in foreign countries be totally bilingual: through all the personnel of its diplomatic corps, in its tourist advertising and in the information issued by its Immigration Department.

C. Provincial, municipal and school governments.

12. (a) That all provincial, municipal and school governments be encouraged to put true bilingualism into practice to the greatest possible degree (50), particularly in areas comprising a reasonalbe number of persons of one and of the other language group. (b) At the

bare minimum, that it be guaranteed by the Constitution that all laws be promulgated in both languages and that the use of either language be allowed in public debates, before the courts, and in all dealings between public officials or between one of them and a citizen.

13. That all provincial, municipal and school governments be encouraged to adopt the measures suggested in paragraph 9 to impart a bilingual appearance to the entire country.

II. Concerning the rôle of Governments with respect to cultural life.

A. General.

14. That all members of federal, provincial, municipal and school governments be invited to ponder their rôle and their obligations towards cultural groups under their authority. (75, 82)

15. That it be suggested to the Government of Ontario to establish a department of French-Canadian affairs which would look after all the interests of the French-Canadians of the province

B. Education.

16. That it be guaranteed by the Constitution that everywhere a reasonable number of French-Canadians so request, there be established a complete, uninterrupted educational system, French in character, special attention being given to the level corresponding to adolescence; and that the Federal Government see to it where a provincial government refuses to do so (55).

17. That the federal government, in cooperation with the provinces, provide everywhere for its citizens an opportunity to learn one or the other of the country's two languages.

18. That, for the teaching of French to English-speaking people, a certain proportion of competent French-Canadians be employed and that the material for such teaching be drawn from French Canada.

19. That all teachers of Canadian history be persuaded to bring out the fundamentally bilingual and bicultural nature of the country as well as the subsequent contribution of other cultural groups.

C. The Communications Media.

20. That the Canadian Broadcasting Corporation extend its French radio and television networks to the Windsor area and to all other areas comprising a reasonable number of French-Canadians as rapidly as possible, by establishing new stations, or by apportioning the time of existing ones, and that particular attention be given to programming of interest to adolescents.

21. That the federal government see to a wider diffusion of its Printer's publications in minority areas, support the establishment in these areas of newspapers intended for the minority groups by contributing financial aid for a set period, facilitate the postal dispatch of newspapers intended for these groups.

22. That the development of a Canadian film industry be fostered.

D. The Arts

23. That the federal government establish two cultural institutes, one English and one French (57).

24. That the federal government establish a third centre to assist the other groups who wish to maintain their language and traditions in their homes and associations.

III Concerning relations between cultural groups

25. That the federal government set up a body, which might be responsible to the institutes mentioned in paragraphs 23 and 24, to continue the dialogue between cultural groups initiated at the regional meetings of the Commission, by promoting the publication of studies on the question, by organizing public forums, TV discussions, by encouraging exchanges of speakers between social clubs, etc.

26. That the communications media, namely the press, television, radio and films, be urged to become conscious of the important rôle they can play in promoting relations and fostering harmony between cultural groups, and to act accordingly.

27. That the federal government provide cash rewards for authors of studies, newspapermen who write series of articles, film producers and any other individuals who, to an exceptional degree, promote understanding and harmony among cultural groups.

28. That the federal government encourage the exchanges of

students and visitors between areas differing in cultural aspect, whose purpose it is to give to those participating in them an increased awareness of the groups that make up Canada.

IV Concerning associations and individuals.

29. That the rôle they can play to impart a bilingual appearance to the country through their signs, their advertising, their contacts with the public, be pointed out to businessmen, particularly officials of large companies; and that they be invited to do this (58).

30. That every association whose field of action is the entire country be encouraged to take on a bilingual character.

31. That businessmen, particularly officials of large companies be encouraged to allow the optional use of French among their employees (58).

32. That individuals be reminded of their duty to participate in the cultural life of a group of their choice, and to respect the right of any other group to maintain its language and traditions(74).

T H E O R Y

A. State.

33. A society is a group of individuals organised under some authority to achieve an end that would be difficult or even impossible to ahieve otherwise. When this end is to organise and order the material aspects of the life of the group, the society is called a state and its authority, a government.

34. We shall limit ourselves to two points related to this concept: First, the transactions of everyday life of the group will necessitate the use of one or more languages. The second point is made in paragraph 40.

B. Nation.

35. We understand by national community, or simply nation, a numerous group of people sharing the same culture.

36. By this very fact, culture is characteristic of a group. It is difficult to define precisely. It is the manner, special to the group, but generally common to the individuals that make it up, of seeing reality. It includes its manner of conceiving of God, of the family and family life, of woman; its customs of social

living; its taste for what is beautiful, etc.

37. It is evident that a true culture must be alive. It corresponds to a genuine intellectual and spiritual activity only if it evolves by comparing itself to others and by reflecting constantly upon itself, and if it is passed on by some educational process.

38. It is also evident that the group's language of communication becomes more than an instrument for transactions; it becomes the instrument of its thought. Indeed, it also evolves so as to reflect faithfully all its shades of thought. It thus becomes an integral part of that culture and incompatible with any other culture, as any other language will then be incompatible with its own.

39. Let it be mentioned in passing that a culture might present an incorrect idea of certain aspects of reality, but that it does not follow from the fact that two cultures are different that such is necessarily the case for the one or the other.

40. It follow clearly from all this that it is a natural right of a group or of an individual to develop conformably to one culture or another, and the duty of government, owing to its very reason for existing, to supply the necessary means for this development.

C. Types of States.

41. We can designate as bilingual a state in which it has been agreed to use two languages for carrying on the transactions of everyday life.

42. On the other hand, we can designate as bicultural a state in which two nations have joined together to form one state and one government. There can be no question of some sort of interblending of the cultures involved. It is rather a question of agreeing that one single government will organise and order the transactions of everyday life; by this very fact, this government will have the duty to provide what is necessary for the cultural development of each of the two nations.

43. A state would be multicultural if it was made up of many national communities on a basis of complete equality.

D. Education.

44. By education, we understand the complete development of man, his progression towards the state of perfection to which his Creator has destined him. To be complete, it must include (a) physical

development, (b) moral development, a will to do good, (c) aesthetic development, an appreciation of what is beautiful, (d) intellectual development, knowledge of God and of creation. Education in this sense never ends, although its form must correspond to the particular period of life. Inverting chronological order, we can differentiate the period during which the individual himself chooses its form, and that during which it is chosen for him, in which case, the foremost right to choose belongs to parents, and a subordinate right to Church and state.

45. The basic factors operating in this process are, in the first place, the social setting: the home, the school, the neighbourhood, the parish, etc; then, the communications media.

46. It follows from the very definition of education that it is intimately bound to culture. It is also true that even specialised or vocational schools influence cultural development, this in proportion to the time spent therein.

T H E A P P L I C A T I O N

(Numbers in parentheses refer to the recommendations bearing on the point.)

I. The Situation in Canada

A. T[illegible] of Life.

47. We believe that Canada is a bilingual and bicultural country according to the definitions in paragraphs 41 and 42.

48. The two nations hold a common belief in the Creator and in the dignity of the person, in the value of material security to permit the true development of man; they share the same governmental structure and much of their history; they undergo many of the same influences, geographical, sociological, technical, etc. They differ in certain aspects of their conception of education, in many aspects of their social and family relationships, in their artistic taste, namely in what is peculiar to a nation. (There can be no "typical" Canadian; there might be a typical French-Canadian or English Canadian)

49. Many Canadians are not aware of, or refuse to accept this feature of the Canadian state. (7, 14, 19, 25, 26, 27, 28, 32).

B. Bilingualism.

50. The principle of the equality of the two languages expesses itself by

(a) the simultaneous use of both languages in every promulgation, publication, announcement, notice, sign, etc.

(b) bilingual personnel in all senior positions and in all positions where contact is made with the public, except, perhaps, in areas in which one or the other of the official languages is hardly spoken by the public if at all;

(c) the possibility of using one language or the other in any official or non-official gathering sponsored by government;

(d) the possibility for a civil servant to use one language or the other in all interdepartmental correspondence;

(e) the possibility for a citizen to use one language or the other in all his transactions with the government;

(f) a bilingual appearance in every part of the country, especially in the capital.

51. Now, it is a fact,

(a) that publications in French of the federal government sometimes appear after the English versions; that in many places, its notices are unilingual (7, 8); that promulgation by provincial, municipal and school governments are nearly always unilingual (7, 12);

(b) that in many positions in the federal government which involve constant communication with the public, the personnel is not bilingual (7, 8); that in similar positions of provincial, municipal and school governments, even less so (7, 12);

(c) that the possibility of expressing oneself in one language or the other at federal government meetings nearly always exists, thanks to simultaneous translation systems. Their use must be continued, and provincial, municipal and school governments encouraged to do likewise (12);

(d) and (e) that the possibility of federal servants, or of one of them and a citizen, transacting in French is often curtailed by the fact that considerable loss of time would result, sometimes due to the will of certain individuals to discourage this practice, or to the negligence of others to encourage it (7, 8). At the other levels of government, this possibility is nearly non-existent (7, 12);

(f) that there are many parts of Canada where no noticeable indication of French presence is to be found, and this in areas where the French-speaking population is numerous, even in the country's capital (7, 9, 10, 13, 29).

52. It is to be noted that the question of justice is certainly not the only one militating in favour of complete bilingualism. In view of the large proportion of French-speaking, as well as of English-speaking, civil servants and citizens, increased efficiency in government would result as well as greater inducement for individuals of high calibre to make a career of it and advance to senior positions. Moreover, a truly bilingual Canada would draw greater respect from all other countries, in particular, from many of the new African countries.

53. The opportunity of learning French or English must therefore be present everywhere, and we can take pride in the progress already made in this field. It is unfortunate however, that many English-speaking individuals do not admit of a correct French language in Canada, deeming it necessary to look to France for the only correct one. While admitting to these people that there do exist certain "patois" here, and even certain areas where there is negligence in this regard, (as is the case for the English language as well), they must be told that French is spoken as correctly in Canada as elsewhere and be invited to look to French Canada to study it (18). The need for daily contact with a language to tune one's ear to it and to achieve a fair degree of fluency in it must also be realised. Any instrument of cultural development for the benefit of French-Canadians would thus be advantageous, in this respect, to the entire population (8, 9, 10, 12, 13, 20, 21, 22, 23, 29).

C. Biculturalism.

54. Equality of the two cultures will exist in Canada when the possibility of development conformably to one culture or the other will be present, that is when governments will provide all the means of so doing for both groups, in every area where more than a few families so desire. It is not absolutely necessary for this that each cultural group have equal representation in government, but it is essential that those governing carry out their duties with justice (7, 13) and that every citizen have respect for the rights of others (32). But these conditions are neither always nor everywhere fulfilled.

55. Our remarks concerning education indicate clearly the intimate bond uniting it to culture; education is the principal sign of its vitality, an essential factor in its development and the guarantee of its continuation. It must thus be declared most seriously and harmfully unjust to French-Canadians to make difficult

the establishment of school systems of French character, which is often done, or worse yet, to deny them outright, which is also done. The reference here is to primary schools, secondary schools and universities for the arts, technology and commerce, and of provisions in schools of specialisation (trade schools, nursing schools, hairdressing schools, etc.) for teaching certain subjects in French and having consideration for this language in dealings between French-speaking students and the administration. (14, 16)

56. The communications media are also educational factors. Hence the necessity of extending the French radio and television networks of the Canadian Broadcasting Corporation to all French groups not presently enjoying their benefit, yet sharing their cost (20); of favoring the publication of French newspapers for these groups (21); of promoting a Canadian film industry (22).

57. We feel strongly about the value of two cultural centres which would serve as centres of inspiration for the French-speaking and English-speaking cultural groups, and at the same time, give them equal prestige (23). These centres would be concerned with the circulation and promotion of books, magazines, records, the theatre, films and song; would see to the organisation of exhibitions and festivals; would each publish a magazine containing news of cultural interest, a calendar of events, television and radio schedules, articles in depth, linguistic studies, articles of interest to adolescents; would collaborate with the Canadian Broadcasting Corporation, the National Film Board, the Canada Council. We will point out in paragraph 78 why French-Canadians outside Quebec, in particular, would benefit from such a centre.

58. Of lesser import, but of consequence all the same, is the possibility of using one's own language for the transactions of everyday life (8, 12, 29, 30, 31). The prevailing notion of many leaders of businesses and associations that the exclusive use of English in all business is necessary for efficiency must be dismissed. Particularly between employees of the same firm or members of the same association is this not the case.

59. It is impressing to note how Quebec's English-speaking minority enjoys these privileges. Yet, the advantages of an integral biculturalism everywhere in Canada far surpass the notion

of basic justice: a cultural group benefits from contact with other cultures in order to better itself; in Canada, this contact could be daily. Moreover, a country wherein two nations cooperate, but each develops conformably to its own culture, respecting each other and desirous of eachother's welfare, would serve as a [illegible] it:

F. The Other Cultural Groups.

60. Every cultural group has a natural right to exist as such. In Canada, these groups are numerous and active. They make a precious contribution to the general welfare of the country and it is important to safeguard this contribution for reasons mentioned in paragraph 59.

61. The rights of these groups are generally acknowledged in Canada. Nonetheless, it is worth recalling them (7, 14, 19, 32) and it would be proper that they also have the benefit of a cultural centre (24).

G. The Constitution.

62. It is deplorable that the Canadian government must have recourse to England to amend its constitution. Yet it will not suffice to repatriate it; it will have to be reworked in a manner. It was conceived at a rather distant date.

63. Distinction between the spirit and the letter of the pact will always be possible. It will be necessary to rewrite it in the spirit proposed by this brief, but it will also be necessary to guarantee in clear terms therein the fundamental rights we are elaborating here in order to reassure those who, with good reason, fear a future within Confederation no more [illegible] that in the past (17).

II. The Situation in the Windsor Area.

64. Metropolitan Windsor numbers over 40,000 French-Canadians and 90,000 of British origin (21% and 47% of the total, respectively). The proportions are nearly the same for all of Essex county. The entire population is subject to a formidable American influence emanating from the densely populated region of greater Detroit.

65. Bilingualism is practised very little as far as the federal administration is concerned, none at all in the case of the provincial administration; there are only a few municipal and school governments where the situation is more favorable

(7, 8, 12, 14). The appearance of the area is almost totally English; signs in post offices are sometimes bilingual; a few municipal buildings have their names indicated in the two languages (9, 13, 29). French is being taught to English-speaking pupils in many schools and this practice is spreading (17).

66. Ontario's educational system is more favorable to French-Canadians than that of many other provinces with an English majority. Nevertheless, there are still shortcomings to make up. The high school curriculum is distinctly of English conception (to be considered in conjunction with the ideas in paragraph 77.) Only literature can be written in French at the grade XIII examinations which are considered of great importance for admission to many universities and to other institutions. The texts approved by the Department of Education are all of English conception (14, 16).

67. Many primary schools in the metropolitan area have bilingual classes, but in all except one, the pupils of these classes constitute a small minority; the environment provided by these schools is thus not only not French, but not even bilingual. The situation is even less favorable in the few secondary schools which have bilingual classes: not only is the environment distinctly English, but nearly all subjects are taught in English only. There is no French nor bilingual teachers' college, "collège classique" or university; the schools of specialisation make no allowance for the cultural development of the French-Canadians in them (7, 14, 16, 32).

68. There is only one hour of French radio or television broadcast per week, and this at unfavorable hours (20) (Indeed, there is only one Candian television station broadcasting in the area, and it is a private one.) Ottawa's "Le Droit" is received by mail, nearly always two or three days late (21).

69. It is easy to understand the difficult position in which French-Canadians who wish to remain so, and, worse yet, who wish to awaken and promote a French cultural development in their children, find themselves. True as it may be that French-Canadians themselves will have to put forth much effort to improve this situation, it remains all the truer that administrators and all authorities can make this task much easier for them, a privilege which is theirs in justice anyhow.

70. Ontario numbers over 650,000 Canadians of French origin who nearly all meet with these same difficulties. Experience proves that without a Department in government, entrusted with looking after their interests, even in spite of the good will of those in power, these interests are neglected or forgotten (15).

III The Uneasiness in the Country

A. French and English Minorities

71. Here, we may consider English-Canadians in Quebec, French-Canadians outside Quebec, or all French-Canadians in the country as a whole. Now, the first enjoy the advantages we have listed. The French-Canadians outside Quebec are those which have been plainly disfavored by the history of our country since Confederation. Even the French-Canadians in Quebec, who form a large majority in their province, have certain reasons for dissatisfaction. Here then lies the difficulty.

B. The Causes.

72. The real causes of such a sociological situation cannot be easy to ascertain. There necessarily are some, however, since the uneasiness is felt. Without claiming to know all of them, we feel that the following factors are involved: (a) so many individuals are not aware of the fundamentally bilingual and bicultural nature of the country, nor of the advantages of such a situation (7, 19, 25, 26, 27, 28);

(b) there are English-speaking individuals who, for one reason or another, would be sorry to see the French element disappear (32)

(c) it is feared that granting to French-Canadians the privileges which are their due would require withdrawing some from others;

(d) many individuals in government and other positions of authority are not aware, or do not acknowledge the rights of individuals in matters of culture and consequently neglect their duty in this regard (7, 14, 32);

(e) French-Canadians have not always known how to make their wishes understood.

C. The Remedies.

73. The key to a complete solution to the problems of bilingualism and biculturalism lies in the minds of men, specifically, in their attitude towards these matters. Hence such a complete solution cannot be imposed at one go, but legislation guaranteeing

all the rights of all the citizens, beginning with a recast of the Constitution would lay the groundwork. We therefore believe that such legislation, according to the recommendations of this brief would be the first remedy.

74. Then, individuals must be reminded of their obligations to (a) participate in the cultural life of the group of their choice by respecting its language; frequently consulting its thinkers in books, magazines, communications media; contributing his thought and talents to it; striving to make its influence spread, and more important yet, handing it down to the young (16, 23, 24, 32);

(b) acknowledge and respect the rights of others to do likewise (19, 32)

(c) seek to hold dialogue with other groups to know them better and so become more apt to respect them (25, 26, 27, 28);

75. . . . and officials of their obligations to (a) acknowledge any cultural group's right to exist (7, 14); (b) seek to know these groups and want their welfare (14, 17, 19, 25, 26, 27, 28); (c) legislate in such fashion as to encourage and promote the full development of these groups (7, 16, 20, 21, 22, 23, 24); (d) examine themselves in these matters specially with regard to cultural groups to which they do not belong.

IV. A few General Observations

A. Separatism.

76. We believe that separatist feelings result from focusing exclusively on the injustices and lack of complete equality that are characteristic of Confederation at present. While admitting there might follow certain cultural advantages for the French-speaking people who would separate, we believe that the advantages of a new Confederation based on the principles of equality elaborated in this brief far surpass them. The real danger of a separation must incite us to rebuild this Confederation according to these principles.

B. The Adolescents.

77. We advise special attention to adolescents in certain recommendations. Indeed, it is during this period that the individual becomes aware of the social aspect of life, that he begins

discern the forces acting on him and to choose the groups he wishes to join. It is therefore important that his parents' educational effort be seconded during this period by other factors that will help to attract him to his own culture (14, 16, 20, 23)

C. The Scattered Distribution of French-Canadians.

78. Statistics show the presence of French-Canadians in each of the Canadian provinces. Now, the fact that they are dispersed and even that they form but a small minority in some areas in no way takes away their right to exist as a single nation, particularly in this age of communications. On the contrary, there follows an obligation of special attention towards them on the part of officials (7, 8, 9, 10, 12, 13, 14, 16, 20, 21, 22, 23).

D. Knowing Eachother)

79. We have pointed out that a complete solution to the problems we are considering lies in the minds of men. But true respect for others is based on knowing them (19). The desire to learn another language (8, 12, 17) and exchanges of students and visitors between various parts of the country (28) are therefore commendable, and the continuation of the dialogue initiated by the very existence of this Commission necessary (15, 16, 27).

80. We regret that a number of English-Canadians are more concerned with learning about foreign cultures than that of their French-speaking countrymen.

V. A Few Matters Set Straight

A. All of Canada is Bilingual.

81. We reiterate here the right of all French-Canadians to form a single nation and we designate as narrow provincialism and a dangerous miscomprehension of the nature of the Canadian Confederation, the opinion widely held in many provinces with English majorities that the French-Canadians of these provinces are but a minority separate from the rest of the country and not sharing the rights of a nation which makes up a third of it.

B. Practical Limitations to Biculturalism.

82. We admit of certain practical limitations to biculturalism. The very strength of numbers will always

result in some difficulties for minority groups. However, in a situation where the legislation is fair and the attitude of everyone is sound, these difficulties will be very small and will even be such as to reinforce the desire for cultural development of those who must face them. But for this, it is necessary that officials not be content with tolerating minority groups, but rather seek to understand their needs and promote their cultural development. By officials, here, we mean those in government; leaders of businesses; directors of schools, communications media, associations, etc. These ideas cannot be overemphasized (15, 34).

C. The Civil Status of Other Minorities.

83. We cannot admit of the existence in Canada of a third nation, comprising all individuals not belonging to the English-Canadian nor the French-Canadian one, and on an equal basis with the latter. It is rather a question of a number of small groups, the most numerous of which comprises less than 6% of the total population and no other more than 3%, and which do not have in common any of the components of culture described in paragraph 36. Moreover, the French-Canadian nation, although in a minority, has, besides its natural right, the historical one which follows from its role as co-founder of Confederation.

84. There is therefore no question of granting legal status to a third language, or of considering Canada as a multi-cultural country, that is, one in which a number of cultural groups are on a basis of complete equality.

85. However, these groups do have the right to exist as s such, and government the duty to encourage them and facilitate this function by supplying the necessary means according to their numbers and wishes.

D. False Accusations against French-Canadians.

86. Here, we wish to refute the claim according to which the fact (a) that certain French radio or television programs are not audited;

(b) that children are not sent to institutions of French character elsewhere when none exist in a particular area;

(c) that certain French-Canadian parents do not insist on their children speaking French;

(d) that many French-Canadians do not insist on the use of French by government employees with which they deal;

(e) that many young French-Canadians choose not to join this cultural group;

are so many indications that French-Canadians have no desire to preserve their culture.

87. One must consider, rather, (a) that the programs might be uninteresting or broadcast at inopportune times;

(b) that people do not always have the means to send their children away to school;

(c) that the spiritual, moral and physical education of their children does not always leave parents with sufficient energy to give them a French-Canadian cultural formation besides, in sociological conditions totally unfavorable to that end;

(d) that it is not practical, nor does one have time to insist on being spoken to in French, even where such would be fair, when hours would be lost doing so;

(e) that adolescents are just beginning to choose to join a cultural group and so are more likely to be victims of an environment which is hostile or indifferent to the cultural values that their parents have awakened in them.

88. In short, rather than indications of lack of desire, they are logical consequences of unfair conditions which are precisely the ones we are trying to rectify. Nearly any other example could be explained similarly.

89. Indeed, even when the conditions are rectified, as we hope they will be, we must foresee a transition period during which people will become accustomed to using French at the post office, at customs, to listening to French programs on radio and television, etc. . . . Habits are not changed overnight even if unfair conditions have shaped them.

B. Bilingualism.

90. It is not at all necessary that all Canadian citizens become bilingual to achieve the state of things we are advocating here.

C O N C L U S I O N

A. Answers to the cochairmen's questions.

91. It seems to us that a large majority of Canadians of all cultural groups want to preserve Confederation and continue to live together in the same country. Making the ideas of equality of language and of culture concrete will further increase the number of those who believe such is possible while respecting all the rights of all the citizens.

92. The conditions that will make this achievement possible are stated in paragraphs 73, 74 and 75.

93. Will Canadians accept them? Here, in our opinion, we are striking at the heart of the Commission's task. Happily, many Canadians are now ready to accept them. But these are not yet numerous enough to assure that a plan of action can be put into effect and succeed. The Commission's report will have to state these conditions clearly, explain the facts on which they are based, make them as concrete as possible and indicate the associated advantages. Many more people are pondering the problems of bilingualism and biculturalism than ever before, thanks to the Commission's regional meetings. We are of the impression that the number of those who understand them well is increasing and so that the Commission enjoys real possibilities of success.

94. We accept that there cannot be question of transforming the appearance of the country and the mind of its citizens overnight. It will be neceaaary to progress towards a complete solution.

95. However, we want to point out the urgency of certain measures which will have to be put into effect immediately and so we conclude by recalling our main recommendations.

C. Main Recommendations.

96. To make the appearance and the administration of the country totally bilingual and encourage all levels of government to participate in this, at least in all areas where more than a few English-speaking and French-speaking families are to be found.

97. To make possible the establishment of a complete educational system of French character for all young French-

Canadians.

[illegible] To extend the French radio and television networks of the CBC to all French-speaking minorities in the country, aiming specially at adolescents.

[illegible] To assure the continuation of the dialogue between Canadians initiated by the Commission systematically and in all regions of the country.

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Mémoire de 19 pages ; 25 recommandations

REMARQUES DE L'ANALYSTE:

Ce jeune couple d'instituteurs, vivant dans la région de Windsor exposent succintement la situation de la minorité française ontarienne et formulent bon nombre de suggestions visant d'une part à améliorer cette situation, d'autre part à faire du Canada un pays effectivement bilingue.

Analyse et recommandations ne contiennent aucun élément nouveau à l'étude du problème. Ces citoyens viennent tout au plus grossir le nombre de ceux qui réclament une administration fédérale bilingue, un système d'éducation français pour les minorités, une refonte de la Constitution, et l'extension des réseaux français de radio et de télévision.

A L'ATTENTION DE LA RECHERCHE:

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Introduction, P. 1

Difficulté ou quasi-impossibilité de conserver ou d'acquérir une culture française authentique dans plusieurs parties du pays.

La solution la plus avantageuse pour tous: que le Canada devienne un pays vraiment bilingue et biculturel.

"La théorie": P. 5

Définition de la nation: "groupe nombreux de gens qui participent à la même culture."

La langue de communication de ce groupe fait partie intégrante de sa culture globale. Conséquemment, "... c'est le droit naturel du groupe et de l'individu de s'épanouir selon une culture ou une autre, et le devoir du gouvernement, de par sa raison d'être, de fournir les moyens nécessaires à cet épanouissement." P. 6

"La pratique": P. 7

De part sa composition, le Canada est un pays bilingue et biculturel. Le bilinguisme en particulier n'est souvent pas respecté, tant par les gouvernements fédéral, provinciaux, municipaux ou scolaires; (publications, affichage, fonctionnarisme, etc.)

La possibilité d'apprendre la langue seconde doit exister partout au Canada.

L'égalité des deux cultures dépend de l'effort déployé par les gouvernements visant à donner à chacun des deux groupes la possibilité de s'épanouir dans sa culture propre. Cela ne requiert pas une représentation égale des deux groupes mais plutôt le souci, chez les gouvernants, de s'acquitter de leurs tâches avec équité et justice.

C'est faire injustice aux C.F. que de s'opposer à l'établissement de systèmes scolaires français à tous les niveaux et à l'enseignement de certaines matières en français dans certaines écoles spécialisées.

Nécessité d'étendre le réseau français de radio-télévision à tous les groupements français qui en sont actuellement privés et de favoriser l'existence d'une presse française pour ces groupes.

Opportunité de créer deux centres culturels nationaux. (cf. p. 11, parag. 58, l'énumération des tâches dévolues à ces centres).

Que soit acquise la possibilité de se servir de sa langue "pour le commerce de la vie".

"Les autres groupes culturels": P. 11

Contribution précieuse des différents groupes ethniques qu'il importe au Canada de sauvegarder.

Opportunité pour eux aussi d'un centre culturel.

"La Constitution": P. 12

Nécessité non seulement de la rapatrier mais de la ré-écrire en y incluant, en des termes catégoriques des garanties touchant les droits fondamentaux de tous les Canadiens.

"La situation dans la région de Windsor": P. 12

La région métropolitaine compte 40,000 C.F. et 90,000 C.A. tous assujettis à l'influence américaine.

Peu de bilinguisme au niveau de l'administration fédérale; pas du tout au niveau de l'administration provinciale.

L'enseignement du français dans les écoles anglaises tend à se répandre.

Le système d'éducation de l'Ontario, bien qu'il soit plus favorable aux C.F. que celui de plusieurs autres provinces comporte plusieurs lacunes: inspiration exclusivement anglaise des programmes, rédaction des examens en anglais, sauf pour la littérature, etc.

Ambiance néfaste au français dans les classes bilingues des écoles primaires et secondaires - ni école normale, ni collège classique, ni université française ou université et collège classique bilingue ; unilinguisme des écoles de spécialisation.

Radio et télévision ont une programmation française d'une durée d'une heure par semaine. Le Droit arrive avec plusieurs jours de retard.

Sans la création d'un département gouvernemental chargé de veiller aux intérêts des 650,000 C.F. de l'Ontario, ceux-ci seront négligés ou oubliés.

- LE MALAISE

"Les minorités françaises et anglaises": P. 13

La minorité anglophone du Québec jouit de tous les avantages tandis que la minorité francophone du pays a toujours été nettement défavorisée.

Parmi les principales causes: l'ignorance chez bon nombre du caractère bilingue et biculturel du pays; le désir de voir disparaître l'élément français; la crainte de perdre les privilèges acquis en accordant aux C.F. ceux qui leur reviennent.

"Les remèdes": P. 14

A la base de toute solution, nécessité d'une refonte de la Constitution. Meilleure connaissance de la culture de chaque groupe et législations propres à favoriser le développement de ces groupes.

Les avantages qu'offrirait une nouvelle Confédération basée sur les principes d'égalité dépasseraient de beaucoup ceux qu'offre la solution séparatiste.

Importance d'accorder une attention particulière aux jeunes. Le fait que les C.F. soient éparpillés confère aux gouvernants des obligations particulières à leur égard. Ils n'en forment pas moins une seule nation.

La solution complète aux problèmes actuels réside dans l'esprit et les attitudes que prendront les citoyens, d'où la nécessité d'échanges et de dialogue constants entre les deux groupes.

"Quelques mises au point": P. 16

Les C.F. forment de droit une seule nation. C'est ne pas comprendre le sens de la Confédération que de les considérer comme formant une minorité dissociée du reste du pays.

Les groupes minoritaires, parce que minoritaires auront toujours des difficultés qui pourront cependant être allégées par une législation juste et un esprit de compréhension, et non plus de tolérance, de la part des gouvernants à tous les niveaux.

Impossibilité et inopportunité de reconnaître un troisième groupe et une troisième langue officielle ou un Canada multiculturel, tout en reconnaissant le droit fondamental des divers groupes ethniques à l'existence. (Voir pp. 17-18 - certaines accusations portées contre les C.F. et la réfutation qu'apportent les auteurs du mémoire).

CONCLUSION: P. 18

Il semble que la volonté de la majorité soit de préserver la Confédération; la concrétisation des notions d'égalité linguistique et culturelle augmentera encore ce nombre.

Tous les Canadiens ne sont pas prêts à accepter les conditions qui rendront possible le maintien de la Confédération et c'est la tâche de la présente Commission "d'énoncer ces conditions, d'expliquer les faits sur lesquels elles se basent, de les concrétiser et d'en faire ressortir les avantages". P. 19

L'application de certaines mesures est urgente, notamment, celles visant à l'établissement d'une administration fédérale bilingue, d'un système complet d'éducation à caractère français, l'extension du réseau français de radio-télévision à tout le pays, le maintien du dialogue entre les différentes régions du pays, amorcé par la Commission.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #:750-491

Jean & Jeanne Mongenais

TORONTO

A. INFORMATION ABOUT AUTHORS

French Canadians 24 & 26 years of age who have lived in different parts of Essex county and in Ottawa. Mrs. Mongenais is an elementary school teacher and her husband teaches high school.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

para.7 — Do you have any idea of how this linguistic and cultural equality would be spelled out in the constitution?

para.15 — What would this department do? What authority would it have?

para.23 — Could you explain what these institutes would do and how they would differ from organizations which already exist?

para.30 — Should there be separate associations for French and English speaking Canada with communication between the two or should we try to have we try to have "federal bilingual organizations"?

para.48 — "Il ne peut exister de "type" canadien; il pourrait exister un type canadien-français ou canadien anglais". Could you suggest some of the main differences between these 2 types? What about Canadians of origins other than English and French?

para.54 — refers to the right of individuals for equal rights, etc. What about the rights of collectivities, like a nation?

para.61 — cultural centre for ethnic groups. How would this centre be financed? Administered? etc.?

para.69 — What efforts have been made by the French-speaking minority in the Windsor area to help preserve its culture and language?

para.99 — Do you suggest any institutional method for guaranteeing the continuation of the dialogue?

C. RESEARCH SECTION

Would they give us an account of the availability of French language publications in their area? La Presse, Le Devoir (cf. Montreal or Toronto English dailies), Le Magazine Maclean, Châtelaine, children books, etc.: newsstands and library.

Ethier-Blais Division

3-16-65

Submission to the Royal Commission on Bilingualism and Biculturalism.

By: H. S. Monahan, Arvida, Quebec.

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Summary and Recommendations

I present below some discussion of bilingualism and biculturalism, as it affects and has affected me and as I have observed it in my particular position. I have discussed this as seen from the Kingdom of the Saguenay, and as it applies in the Province and Country.

From these observations and thoughts I have extracted what few concrete recommendations I have made, which I have then presented in the order of the sequence outlined in Order-in-Council 1963-1106. I have then added certain recommendations which do not seem to fall within any of these areas.

This then, is the summary and conclusions of my brief:

1. The federal administration: to ensure its bicultural character.

1. A federal district should be formed in Ottawa and its surroundings; the bilingual character of the town should be enhanced (an example is given of highway direction signs and of the Experimental farm); a French Canadian should feel at home in Ottawa.

2. Radio and TV stations across the country should be bilingual with a minimum of minority-language prime hours on each station (there should be no unilangue stations); the CBC should be renamed Radio Canada; the present French and Enlish networks should be combined.

3. All federal agencies serving the public within Canada should be bilingual. This does not mean that all employees need be bilingual, but that those meeting the public should. All embassies, consular offices and commission offices should be prepared to help the travelling French as well as English Canadian in his maternal tongue.

2. The Role of Public and Private Organizations: to promote bilingualism, biculturalism and the appreciation of other cultures.

1. In certain sections of the Saguenay Region the opportunities for getting to know and appreciate the other culture are many. But in other areas there is little of this opportunity. Exchange of students, and other means for the young to meet, should be expanded.

3. Education: the teaching of English and French to enable Canadians to become bilingual.

1. Within the Province we are unable to hire French teachers, for the so-called Protestant state schools, who are French Canadian Roman Catholics because of the confessional school system. This ruling should be changed.

2. It is necessary to learn French at an early age to become fluent. It therefore should be taught, beginning in grade 1, by French speaking teachers. The French Canadian is in a completely different position than his English fellow citizen in that he is in more danger of having the French flavour of his society swamped under. He therefore may be justified in not teaching his children English so early. Therefore all notions of a bargain (you teach your children English and I'll teach mine French) are inappropriate and should be dropped.

3. It is difficult to motivate a child to speak a second language. Such adult consideration as earning power do not reach him. A study on how to motivate your child, particularly where the parents are unilangue, should be undertaken by schools of sociology and pedagogy.

4. Adult education in the Saguenay, by properly trained teachers, is being quite successful and should be studied and copied by others.

5. The French Canadian in demanding French schools in other provinces should not simultaneously demand confessional schools.

6. We must radically change the teaching of history to cover the story of all the cultures of man. We must cease teaching an out-of-date nationalistic history. If we do we shall lay a sound foundation on which the two main cultures withing our society can appreciate each other.

4. Miscellaneous

1. The major federal parties should cease considering canditates for head of the party, and therefore prime minister of the country, who are not fluent in French. This should be a requirement of the job, and should be made clear to aspirants for the position.

2. There is a serious danger that the forces of extreme nationalism and racism will succeed in breaking up the country. The forces of liberalism in Canada must awaken to this danger and fight it. The world needs the example of a Canada of many diverse elements living in harmony.

Le Royaume du Saguenay

In the Saguenay region relations between French and English Canadians have always been cordial, but they have not been intimate. The French Canadian came here as a settler. The English Canadian came here as an entrepreneur or his technologist, to exploit the raw materials of the area: the forests and power.

He was here temporarily, without roots, to make his stake and move on. The French Canadian was spread throughout the area, wherever cultivable land was available; the English Canadian was restricted to the industrial, urban centers of Chicoutimi, Arvida, Kenogami, Isle Maligne, Riverbend, Dolbeau and Desbiens.

One would not expect that an intimate relationship would develop between a rural people and urban technologists, and it did not. In the industrial towns conditions existed which also discouraged a close relationship between the technologist and the labour he recruted. One was the caste consciousness of an industrial society, the French being the workers, the English the managers. The small company towns, established by necessity in a remote area, served to accentuate the separation. The workers, and particularly an emerging forman class, and the technologists associated amicably in the works, but had little to draw them together after hours. The family-church-school orientated wives had even less in common, and, whereas most of the English speaking technologists learned a few words of French, and the greater proportion of foremen, if not the workers, learned to speak English quite well, this was not the case with their wives, and what social contact existed was between the men alone.

One would expect the young, clear of the caste consiousness of their elders, would have associated closer. The church and confessional schools, however, completely blocked any such thing happening. The English Canadian Protestant might have been willing to send his children to a French elementary school, but to send his children to what appeared to him a backward, rote orientated, religiously bigoted institution would have been a derelection which he refused to commit.

The French Canadian society had always had, of course, its small educated élite of priests, avocats, physicians, notaries, etc. They did not mingle extensively with the newly arrived managers and technologists, other than to conduct business. No such entrenched group welcomes the parnevu, and the orientation of the two groups - one humanistic, the other technical - also tended to restrict intercourse. Then there was the language barrier, for although the French Canadian élite, of a more liberal education than the English technologist, frequently was quite competent in English (and when he spoke it in a most pleasing Charles Boyer accent) his wife was unilangue.

And of course the clergy, influential (although not as all powerful as the English thought) in the area, considered fraternization an unnecessary risk of Anglicization and ultimate absorption, and therefore discouraged it.

As industrialization increased a nouveau riche class of French Canadian merchants, contractors, and others arose. The established élite was no more eager to accept them than it was to accept the English Canadian technologist. The technologist could not mix with them, his tastes were different and his pocket book thinner. Also he resented them as profiting grossly from the technologists' labour to open the country, and largely at the expense of the worker, whom the manager loved in a condescending manner, as one loves a child.

Of course this is all generalities and there were many exceptions; many close friendships developed across racial lines and social levels. The young technologist arrived at a marriagable age and many married locally. But generally each group lived in its own comfortable ghetto, the English imported his own teachers and doctors, went to Montreal for serious illness or to have his teeth fixed, and waited to be posted elsewhere. The habitant went about his business, the aristocrats' wife rocked and knitted, and the profiteer built bigger and bigger summer homes on Lac Claire, and spent his winters in Florida. And everyone voted for Taschereau or Duplessis, or whoever controlled the patronage, water rights and timber rights.

This, at least to my eyes, was the situation when I arrived in Arvida from Toronto, anticipating working in a foreign atmosphere. I lasted about three days in the Saguenay Inn. The atmosphere was not noticeably different from Toronto or Montreal, despite the presence of the odd western Canadian. I therefore moved and boarded with a French Canadian couple. I had had considerable schooling in French but had had no practice in conversation. In about 9 months I could talk a rudimentary French, and proceeded to explore the mysteries of the immediate region. I cannot claim to have got beyond a few acquaintances in the top room of the Champlain hotel. The élite, of course, was as unattainable as the upper crust English society in Toronto, being beyond me in age, and wealth, and dignety. There was no means of meeting the young - no YMCA, no CYO at the churches. Dancing was forbidden. Every Arvida group I joined, from amateur theatricals to the ski club, was English dominated. A lay professor, not much older than I, agreed, for a price, to give me instructions in French at the Petit Seminaire in Chicoutimi, and once a week I faithfully took the bus there, and wondered the town after, absorbing some of the atmosphere. But this jaded and became largely a means of getting the most from the bus fare I had invested

in. Slowly I settled into the ghetto. I cancelled my subscription to Le Soleil, which had largely become a statistical game, recording how many issues per hundred contained no picture of a clergyman (it was very, very few). My French professor moved to Montreal, having become discouraged with the paucity of intellectual stimulus in the region. I stopped visiting the Champlain hotel, and haven't eaten a pickled egg since. And finally, I shut off Mivel Couture, who had been the first French speaking person I had been able to understand, and began getting the news from CBM.

This, of course, was during the period of the Deep Sleep. But although I did not detect it, things were begining to change. I was able to notice some scant sympathy, not publically expressed, but there nevertheless, for the Baptists, who were being man-handled with flying wedges in some town whose name slips my mind. I attended a fancy dress ball dressed as a wounded Baptist clergyman, and shocked the English more than his French Canadian roi nègre. I sought the opinion of an English speaking Jesuit, expecting a "tut tut tut what can you expect from such people" attitude, only to receive a strong apology, thus learning that the seeds of liberalism were healthier, though dormant, in the French than in the English church. I cannot remember the chronological order of events, but a multitude of local occurrances heralded changes at a growing rate. One was the rapid expansion of the hospital in Chicoutimi and the arrival of more and more specialists with advanced degrees from the United States and Europe. More and more schools were built, and although the youth still had to leave the region for university training, the French influence in such worldly societies as the ski club, golf club, choral societies increased. In some cases, for example La Jeunesse Musicale, the original English directed society disappeared altogether and was reborn in French. More French speaking technologists began arriving, still in pitifully inadaquate numbers but even so the technical societies began to become, slowly but surely, bilingual and bicultural.

During this period I had been blessed with working with a fine group of foremen and general foremen. Fortunately some of them had never been able to master English, and my fluency in French increased. I forgot the rules of grammar, but began to be able to discuss and argue, not idiomatically but with some effect. The union became stronger, the contract more involved (and the French wording governed) and more grievances had to be disputed. My sympathy, almost identity, with the French Canadian grew. The work week decreased, pay levels rose, and although social contact was still English orientated, bicultural friendships grew.

Outside events moved quickly and reflected, weakened by distance, in our locality. The Asbestos strike, the dismissal of Charbonneau, the expansion of the universities: le roi nègre seemed to be defeating his own party on two fronts simultaneously: increasing the centers of liberalism, and crushing its expression more violently. Television came, and our view on events became wider and more meaningful: a picture is worth a thousand words, much more when it moves. And suddenly Duplessis was gone, Sauvé was gone, and a new era dawned. Quebec was awake, she was demanding, she was talking, and she was talking French.

An event which occurred even farther afield which had as much or more immediate effect. Pope John, apparently elected as a stop-gap leader, was rushing the church into the twentieth century. If the French Canadian liberal had expected to slough off a peasant-orientated church, he had his comeuppance. For way out in front, cassocks held high, ran the church, and in the front ranks none other than the highest French Canadian prelate.

What exciting times. All barriers were down, and, as on the Christmas of 1914, the combatants celebrated together. Where had all the liberal minded people come from, where had they been hiding ? Particularly the clergy, some as old as sixty, one at least seventy, discussing differences of opinion, even wondering such verboten territory as questioning celebicy and large families. Mordern churches sprouted like mushrooms, committees formed and dissolved, addresses were made in broken English and French, God was everywhere, and he had even snuck into Protestant churches and cold Anglo-Saxon hearts.

And then the bombs began to burst. Remote, yes, but TV brought them close. And it went on so long. The statements of separatist leaders were downright sympathetic, and those of liberal leaders seemed equivocal. A lunatic fringe ? But why was it taking so long to catch them ? Then Westmount, Mecca itself to many ambitious English Canadians, was struck.

The spectre of right-wing nationalism fell across the land, and the chasm between the races showed signs of reopening. Then the perpetrators were caught. And they were children '. Personally I thought that they had been mislead by the examples of recent history - Algeria, Indochina, Cyprus. I pitied them and thought that their punishmnet should be mild. The French Canadian liberal seemed to think that their punishment should be exemplary. Right wing forces, as had so often happened, were grabbing the reins of a liberal revolution, to satisfy their own power desires. Only right wing methods of severe police action and summary punishment could save the liberals' freedom. The old downhill trail: revolution, liberalism, force to maintain liberalism, the death of liberalism.

All this was remote until suddenly Gregoire and Caouette were elected, and we were a solid right wing territory. John died, and the conservative forces in the church began regrouping.

But doors had been opened in the Kingdom of the Saguenay and the old order was gone. What concrete steps can we take to preserve the progress made ?

It was said at the Royal Commission hearing in Chicoutimi that is is impossible for a French Canadian to meet an English Canadian in this region other than at the golf and curling club. This may have been an exageration but it was not a gross exageration. The Kiwanis club, some technical societies, theatre groups, choral societies, and other groups have afforded opportunities for exchanges. Many womens organizations, especially in Arvida, have done the same. But we should make deliberate efforts to encourage the interchange of ideas, the much mentioned dialogue. We should foster the formation of a Jewish-Christian forum.

We should encourage friendly exchanges for our youth. There appears to be more frequent exchange between the students of Laval and Toronto than between Chicoutimi and Arvida. Within the limits of Arvida the hockey league, baseball league, scouts, guides and others do good work, but this must be extended.

The initiative rests largely with the French Canadian, who is in the vast majority. A lot depends upon events outside the region - the battle between French Canadian liberalism and extreme nationalism; the battle between liberal and conservative forces in the church. But within his limits of power and talents he should encourage the discourse and intermingling.

Should he drive the English from the community ? It would be easy to do. Unlike the great enclaves of Montreal, and even Quebec, little other than sentiment and inertia loot the English here. Unlike his master in Westmount he has little ~~xxxxxx~~ invested capital to anchor him, because he owns little, if any; perhaps a house, perhaps a retirement fund. But generally he is a technologist, and his training alone earns him his keep, and it is very mobile. Not that there is any question that he French Canadian needs him to survive, any more than Nasser needed British pilots to operate the Suez canal. Temporary understaffing of local industry would no doubt result, if the English technologist left, and the rate of progress would fall off for a time, but that is all.

But the French Canadian liberal cannot allow this to happen or he will have lost the fight to the nationalist. The nationalist has already done great harm, and the difficulty of attracting English Canadian technologits to the area. is noticably greater than it was. The English capital must, of necessity, run

scared in its Francification campaign. The traditional inducements for self regulation of an ambitious lower management, minor jockeying for position up a coporate power, wealth and status pyramid, have had to be warped and interfered with to put the right names in the right places to placate the nationalist. Some of this is necessary, some is long overdue, but it must not be allowed to reach the stage of discrimination.

La Belle Province, L'Etat du Québec

There is such promise in Quebec today. There is so much to be done, and the possibilities are so great. The men in charge appear to be the highest grade of politicians Quebec has ever had. Perhaps politician is the wrong word to apply - crusaders may be a more appropreate word. No doubt the men in the smoked filled rooms behind the scenes are old pros, and no doubt their "realist politics" (that is, patronage and compromise of principles) will eventually take over. But meanwhile there is encugh to do to keep us all busy, and enough elbow room to keep us from persecuting each other.

One of the greatest services Quebec as a province could make to bilingulism and biculturalism is to maintain and enhance the image of Quebec throughout Canada and North America. The dynamic, positive advances being made, such as the revolution in education, Quebec's leadership in the Provincial Prime Minister's conferences, enhance Quebec's stature. One thing that really impressed me was the acceptance by the federal statisticians of our retirement fund proposals. Perhaps, as many cynics think, it was forced down Miss Lamarsh's throat, but I like to believe that the French Canadian actuaries just did a better job than their federal counterparts.

We frequently confuse issues by attacking slogans to them. These are pithy expressions which attempt to summarize a situation or aim, and therefore, of necessity, oversimplify a complex situation. Thus when we say "Maître Chez Nous" we present an idea which we can get the feel of, in a way, but which we cannot hope to spell out in sufficient detail to cover all situations. It means something different to each of us. One thing that is meant, I think, is that the French Canadian will no longer by vested interests controlled by English North Americans. Now this can easily be extrapolated to a program against all Englist Canadians, particularly those right at hand here in Quebec. This must be avoided at all costs; most of these people are, at the best, of very modest wealth and power.

But during any renaissance such as we are conducting, political fragmentation occurs, and many wild policies are propounded and political parties formed to encourage them. This is inevitable in Quebec, things are changing so fast and on so many fronts simultaneously. We cannot expect the devoted crusader-type of political leaders needed to conduct such a renaissance to speak only in the weighed, considered (and therefore boring) words of the professional politician.

Education is a provincial responsibility which plays a major role in any hopes of biculturalism. One of the distinguishing marks of our civilization is our conciousness of history. Unlike a primitive people, who consider themselves to be "the piople" and all others as outsiders, or even the Greaks, who gave scant recognition to their predecessors, we are more aware of the continuous stream from the past which leads to us. And every day the archeologist and historian adds to this knowledge. And yet we do not teach this exciting story of man to our children. We do not teach them to admire the accomplishments of our predecessors and to pity, and learn from, their errors. Instead we teach a narrow view of history to inculcate a feeling of nationalism and loyalty.

To teach a child to understand himself he must be taught to understand the environment which goes to shape him, and the historical social, economic and artistic environments as well as the physical. In history my children seem to start learning about explorers and wars right off. I doubt that the explorers have a major influence on their lives. Of course young children must be told exciting tales to keep them interested. But I think it would take a deliberate effort on the part of the teacher to make the story of man dull. Of course the teacher says that the interest of the child is only in his immediate surroundings - he can be interested in what occurred in the St Lawrence valley but not in the Nile or Euphrates or Indus Valleys. I doubt this, but I do not picture the child not learning about the St Lawrence, but to know about the Indus too. In this way he would become aware that it was not only the English or the French, or the white man, who has contributed to our present situation, both good and bad. Surely in learning about the history, art, science of others he would learn to appreciate that the French and the English were shades of the same culture, and owed much to others.

But our teaching of history seems to be designed to perpetuate an out of date nationalism. It is easier to be magnanimous in victory than in defeat, and therefore the French Canadian seems to feel obliged to spend more of his energy worrying about 1759 and 60 than his English Canadian fellow citizen. And it seems to be war, war, war. Describing war is a lazy historians way out, its so clearcut

and simple, like a hockey game: someone wins, someone looses. But war is an aberration, a pause, a set-back in the advance of civilization, and war this is not the only side of history which can be made interesting and exciting, as a recent tour of Upper Canada Village with my children demonstrated.

And so one thing we should do is to teach a respect for other cultures at an early age in school, and therefore a respect for the two shades of our Western culture which exist in this land. We should combine the study of the story of man into a study of man's accomplishments and failures in his physical, social, artistic and spiritual environments. We should change the purpose of studying history, as a means to perpetuate old hates and to inculcate blind nationalism and bigotry. We should admit that there is good and evil on both sides of every border and discussion. We should teach a little mutual respect and love.

There are many theories expounded nowadays on how to teach a second language to people. Some recommend the learner to imitate a two year old child learning his mother tongue. Some recommend starting in infancy, others later. Some recommend investing thousands in elaborate equipment called "language laboratories.

When I was trying to learn to speak French I developed an hypothesis that conveniently excused my slowness and difficulties. It went like this: to talk a second language one must learn to think in that language; the less one thinks the easier it is to think in any given language; for example: if one doesn't think at all, it is as easy to think in Chinese as in English; therefore, the more you think the more difficult it is to change and think in a foreign langueage; this leads to the comforting conclusion that, if you are having great difficulty in learning another language, far from indicating stupidity or laziness or lack of desire, it indicates exceptional intelligence.

Unfortuaately my observations since have not confirmed this comforting theory. It takes hard work, intelligance and talent to learn a second language. It also takes motivation. Furthermore it takes patience and sympathy from those on whom you practice. I have furthermore come to the conclusion that you must start young, and the capability of the teacher is much more important than the fancy tools he has to use.

Personally I have been singularly unsuccessful in making my children desire to speak French. I believe that I have been too insistant and dogmatic instead of making them want to speak the language. Basically I think that the child will talk to you in another language if you have something interesting to talk about. But jumping from candies and coaxing to threats and orders, as I do, doesn't work.

Furthermore, to a child talking is basically to communicate an idea or a desire. And if he can speak English and so can you, why should he complicate life by groping around in a foreign tongue ?

But I know people with a talent to teach and a talent for handling children who can have my children jabbering French with them without the slightest weeping and wailing and nashing of teeth. These are the people we must find to staff our schools. A great deal was said at the Commission's hearings in Chicoutimi about the greater financial incentive for a French Canadian to learn English than for an English Canadian to learn French. This does not apply to children. If you try to explain to a seven year old child that he will have greater opportunities to earn when he is thirty if he learns a second languange, you will leave him cold. He probably wont even hear three quarters of your speech. Just look at him - his eyes will glass over and his mind will be miles away before you are half done.

What we need in our English schools to encourage our children to learn French is a large number of Mama Fonfon and Tante Lucile, if I have their names correct. But our confessional schools stop us cold in this. I fully appreciate the French Canadian fear that any English Protestants they hire will be Masons, bent upon warping the minds of their children. But this should not be allowed to stop the English so-called Protestant schools from hiring French Roman Catholics. The English Quebecer must also realize the difference in the position between the French Canadian and the English. The French have a justified fear of being swallowed by the English and loosing their language and culture. I live in the heart of French Canada but I have not the same fear. There are 180 million reserves behind me. Therefore any idea of a bargain - you teach your children English and I'll teach mine French - is rediculous. We must teach French, using talented French speaking teachers (RC because there are just insufficient French Protestants to go around) starting in the earliest grades, nomatter what the French Canadians do.

Furthermore steps should be taken to permit those English speaking citizens to send their children to French schools if they wish. I sent two of mine to French grade one in a private school at a cost of $150 per year each. I wished my son to continue to about grade 5 in the French schools. In order to do this I had to obtain the permission of the local curé and would have had to sign a paper agreeing that he would study the Roman Catholic religion. Furthermore I would have had to pay $330 per year. Surely some simple tax agreement could be signed to lower this cost. Surely my child could have received a reasonable education without studying catechism.

Canada

Canada is going through a crisis and we are rapidly moving towards a decision as to whether or not she shall survive.

Action is called for from those who wish her survival, not for sentimental or economic reasons alone, but because they see the main stream of history being towards more interdependence, not more political fragmentation, and who wish to see Canada themselves in that main stream. What can we do ? Above all we need to face our problems, with resolution and with love, charity and some mutual respect.

English Canada must realize that French Canada has awakened. She has awakened to the realization thatthere is a great deal to be done to catch up with modern times, and that customs and structures within her society must be changed to accomplish this; wakened to the realization that injustices have been committed against her, and that these must be rectified. English Canada must also realize that such a major change in the course of the development of a people does not take place smoothly and calmly, and that no one clear voice can describe what is occurring or what is needed. English Canada must appreciate the quality of the leadership French Canada has chosen to lead this renaisance: the demagogues and the preachers of violence have been largely ignored, shunted aside, allowed to go hungry, or sent to Ottawa where the harm they can do is a minimum. But if French Canada's aspiration are blocked; if English Canada assigns her leadership to reactionaries; if it is proved that the new wine cannot be put into the old bottles, then what alternative will French Canada have other than to try another leadership, with another approach ?

I drove to Ottawa the other day. Ottawa is Canada's capital. I pay taxes to support the establishment in Ottawa. I could not have found my way in and out of the city if I had been unable to read English. I visited the Experimental farm. Many of the signs were bilingual. This is not good enough. Every single sign, without exception, must be bilingual. Every single one.

This is just an example of the trivial, annoying, nagging vexations which rub you the wrong way. Satisfying such trivia will in no way get us at the major problems. But can we not clear them out of the way ? Must a fuss be made about each individual sign and incident ? The federal civil service must be made bilingual. This is particularly important where it supplies a public service For example if I am in Vancouver, perhaps a lonely Bluet looking for a job, I should be able to telephone the National Employment Service and find help in French.

I pay to maintain this service; French Canada pays for it. If the girl answering the telephone cannot speak French (and I don't believe it would be extremely expensive to see that she could) she should at least recognize that it was French I was talking, and she should be able to find someone promptly to help me. I have heard the suggestion that all the senior civil servants should be bilingual. This would certainly be necessary for those supervising French Canadian employees. But its begining at the wrong end in the example I have cited above. As a poor Bluet I dont need to disturb the Consul General, or whatever is the imposing title of the head man; as a matter of fact I would be scared and speechless in his presence. Just give me someone who can talk to me.

In our embassies, consuls and Commonwealth commissions, it is essential that the diplomatic corps be able to handle my problems in French.

The major political parties should simply not put men who are not fluent in French into the ladder of promotion leading to the Prime Minister's chair. This should be simple requirement of the job, and since to learn to be fluent in a foreign tongue requires one to start quite young, this requirement of the job should be made clear to aspirants early in the game.

Radio Canada, which, incidentally, should drop the cumbersome name of the Canadian Broadcasting Corporation as Air Canada dropped TCA, should seriously consider abolishing separate French and English networks and stations. We should consider having all stations broadcast English, French and bilingual programs, with the prime hours split according to the population served but with an absolute minimum of say 20% or 3 hours in the minority language. I do not understand why we can have no French except where full station is warranted. Wherever I go in Canada I do not see why I cannot tune into the news on both TV and Radio, during prime hours, and get the news, some commentary and the occassional diversion in my native language. Students of French or English would profit greatly, and the sense of being lost in a foreign land, if you are unilangue, would be relieved a little for when you travel.

French Canada, on the other hand, must allow English Canada to catch up with the times. When you plant a seed you must give it time to grow. The idea that injustices have been committed against French Canada, and that these must be corrected, is spreading, and at a more and more rapid rate.

Fears and mistrust, sometimes unjustified, but nevertheless there, must be allowed to slowly wither away. For example, the demand for French schools

confessional schools. This enlists opposition from those who do not agree that separate schools are needed for each sect of Christianity, and rekindles the opposition to separate schools which resulted in such bitter disputes in Ontario when I was young. The Protestant fear of being engulfed by the Roman Catholic church is easily awakened. It may be unjustified but it exists. It is similar to the fear, which now seems unjustified to me, which many French Canadians have for the Masons. Perhaps these fears are unjustified. But they are there. Why risk the blocking of French schools until these fears are exorcized ?

An Exhortation

It is essential that we continue and expand the dialogue between the two founding races. For this I think we can afford to be idealists, but we must not be naive. The dialogue will lead to better understanding, and if love of justice and fair play govern our actions, to better relations between us. But the differences between us exist and should be enjoyed and appreciated and not wished away. And there are evils which exist in each of our groups, and these will not disappear nomatter how fervent the dialogue.

This generation in North America has been given a challenge, the challenge of developing a society where different groups can live together in diversity and harmony. The forces of nationalism, racism, conformism and hate are deployed against us and subversively within each of us. We can rise to this Toynbee challenge and conquer despite the odds, or we can fail or atrophy.

We cannot be too optomistic that we shall succeed, either we against our challenge or the Americans against theirs. Evil and hate appear so fearful and powerful against what we have to assault with: love, charity and mutual understanding and respect. But we must try, and try and try.

Oh God that madest this beautiful earth, when will it be ready to receive thy saints ? How long, O Lord, how long ?

I fear that it will be a long, long time yet. But perhaps, if we do succeed, if we do save this nation, if we do learn to live in diversity and harmony, then perhaps we Canadians, French and English, Indian and Eskimo, Jew and Gentile, European and Asiatic, perhaps we can show the world how to take the next faltering step forward.

The author

I am an English Canadian, born and educated in Toronto where I graduated in chemical engineering in 1948. I have lived in Arvid since February 1949. I am a professional engineer, a member of the Corporation of Professional Engineers of Quebec, Engineering Institute of Canada, and the Chemical Institute of Canada. I am presently a Technical Superintendent with Alcan.

I am married, have 4 children, am a member and warden of the Anglican church in Arvida, and am the District Commissioner of the Boy Scouts in the region.

Don't tell anybody, but I'm 42 years old in a few days.

Supplement

27 October 1964

Submission to the Royal Commission on Bilingualism and Biculturalism.

H. S. Monahan, Arvida, Quebec.

Errors, Deletions, Explanations.

(1). Page 4 3rd para. add rightly or not in
" - to what appeared to him, rightly or not, - "

(2). Page 4 4th para. delete small
The élite of a society is always small; this sounds as if it was smaller than normal, which I did not mean.

(3). Page 4 4th para. parvenu
This word is poorly chosen and should be replaced by the phrase: sharing of its position of wealth and authority with others.

(4). Page 4 4th para. last line
Delete "Charles Boyer"
This, on re-reading sounds as if he were just too, too charming. This of course is the attitude of English Canadians to French Canadians (as a matter of fact, all north Europeans towards all Latins) which just about drives me up the wall. "You are so, so cultured compared to us ! We are mere businessmen" which translated means: "You go on about your art; I'll just pocket this money, which I am sure it would be beneath you to touch." Agh.

(5). Page 5 4th para. line 11. Delete "and dignity"
Add "and" between "age" & "wealth".
They were more dignified than I, no doubt, but on re-reading this sounds silly.

(6). Page 5 4th para. line 14. Delete "for a price"
I paid him but as worded it sounds like bribery.

(7). Page 6 1st para. Miville Couture
Explanation: This could be misconstrued as a criticism of my local friends accent. It is not so meant. It is a mere statement of fact: he was the first French speaking person whom I understood, besides those who deliberately slowed their speech for me. I was struggling with Le Soleil or La Prrsse one evening, with the 6 o'clock news on, when suddenly I realized that I understood, at least in part, what Mr. Couture was saying. I lept from the chair screaming Eureka ! Eureka !, Mme came rushing in from the kitchen, Mr. upset his beer, and I pirouetted Mme around the room in an ecstacy of bedlam and joy. Thus my eternal love for Miville Couture.

(8). Page 6 2nd para. Delete: from "I was able to notice - "
to " - than in the English church"
This was a small, amusing incident and on re-reading appears to have been given more weight than it deserves.

(9). Page 9 para 3. line second from last.
replace: " - like to believe - "
with " - am convinced - "
Page 16 Last line. Revise to read: I am 42 years old.

H.S. Monahan
23 October 1964

Submission to the Royal Commission on Bilingualism and Biculturalism.

by: H. S. Monahan, Arvida, Quebec.

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Summary and Recommendations

I present below some discussion of bilingualism and biculturalism, as it affects and has affected me and as I have observed it in my particular position. I have discussed this as seen from the Kingdom of the Saguenay, and as it applies in the Province and Country.

From these observations and thoughts I have extracted what few concrete recommendations I have made, which I have then presented in the order of the sequence outlined in Order-in-Council 1963-1106. I have then added certain recommendations which do not seem to fall within any of these areas.

This then, is the summary and conclusions of my brief:

1. The federal administration: to ensure its bicultural character.

1. A federal district should be formed in Ottawa and its surroundings; the bilingual character of the town should be enhanced (an example is given of highway direction signs and of the Experimental farm); a French Canadian should feel at home in Ottawa.

2. Radio and TV stations across the country should be bilingual with a minimum of minority-language prime hours on each station (there should be no unilangue stations); the CBC should be renamed Radio Canada; the present French and Enlish networks should be combined.

3. All federal agencies serving the public within Canada should be bilingual. This does not mean that all employees need be bilingual, but that those meeting the public should. All embassies, consular offices and commission offices should be prepared to help the travelling French as well as English Canadian in his maternal tongue.

2. The Role of Public and Private Organizations: to promote bilingualism, biculturalism and the appreciation of other cultures.

1. In certain sections of the Saguenay Region the opportunities for getting to know and appreciate the other culture are many. But in other areas there is little of this opportunity. Exchange of students, and other means for the young to meet, should be expanded.

3. Education: the teaching of English and French to enable Canadians to become bilingual.

1. Within the Province we are unable to hire French teachers, for the so-called Protestant state schools, who are French Canadian Roman Catholics because of the confessional school system. This ruling should be changed.

2. It is necessary to learn French at an early age to become fluent. It therefore should be taught, beginning in grade 1, by French speaking teachers. The French Canadian is in a completely different position than his English fellow citizen in that he is in more danger of having the French flavour of his society swemped under. He therefore may be justified in not teaching his children English so early. Therefore all notions of a bargain (you teach your children English and I'll teach mine French) are inappropriate and should be dropped.

3. It is difficult to motivate a child to speak a second language. Such adult consideration as earning power do not reach him. A study on how to motivate your child, particularly where the parents are unilangue, should be undertaken by schools of sociology and pedagogy.

4. Adult education in the Saguenay, by properly trained teachers, is being quite successful and should be studied and copied by others.

5. The French Canadian in demanding French schools in other provinces should not simultaneously demand confessional schools.

6. We must radically change the teaching of history to cover the story of all the cultures of man. We must cease teaching an out-of-date nationalistic history. If we do we shall lay a sound foundation on which the two main cultures withing our society can appreciate each other.

4. Miscellaneous

1. The major federal parties should cease considering canditates for head of the party, and therefore prime minister of the country, who are not fluent in French. This should be a requirement of the job, and should be made clear to aspirants for the position.

2. There is a serious danger that the forces of extreme nationalism and racism will succeed in breaking up the country. The forces of liberalism in Canada must awaken to this danger and fight it. The world needs the example of a Canada of many diverse elements living in harmony.

Le Royaume du Saguenay

In the Saguenay region relations between French and English Canadians have always been cordial, but they have not been intimate. The French Canadian came here as a settler. The English Canadian came here as an entrepreneur or his technologist, to exploit the raw materials of the area: the forests and power.

He was here temporarily, without roots, to make his stake and move on. The French Canadian was spread throughout the area, wherever cultivable land was available; the English Canadian was restricted to the industrial, urban centers of Chicoutimi, Arvida, Kenogami, Isle Maligne, Riverbend, Dolbeau and Desbiens.

One would not expect that an intimate relationship would develop between a rural people and urban technologists, and it did not. In the industrial towns conditions existed which also discouraged a close relationship between the technologist and the labour he recruted. One was the caste consciousness of an industrial society, the French being the workers, the English the managers. The small company towns, established by necessity in a remote area, served to accentuate the separation. The workers, and particularly an emerging forman class, and the technologists associated amicably in the works, but had little to draw them together after hours. The family-church-school orientated wives had even less in common, and, whereas most of the English speaking technologists learned a few words of French, and the greater proportion of foremen, if not the workers, learned to speak English quite well, this was not the case with their wives, and what social contact existed was between the men alone.

One would expect the young, clear of the caste consiousness of their elders, would have associated closer. The church and confessional schools, however, completely blocked any such thing happening. The English Canadian Protestant might have been willing to send his children to a French elementary school, but to send his children to what appeared to him a backward, rote orientated, religiously bigoted institution would have been a derelection which he refused to commit.

The French Canadian society had always had, of course, its small educated élite of priests, avocats, physicians, notaries, etc. They did not mingle extensively with the newly arrived managers and technologists, other than to conduct business. No such entrenched group welcomes the parnevu, and the orientation of the two groups - one humanistic, the other technical - also tended to restrict intercourse. Then there was the language barrier, for although the French Canadian élite, of a more liberal education than the English technologist, frequently was quite competent in English (and when he spoke it in a most pleasing Charles Boyer accent) his wife was unilangue.

And of course the clergy, influential (although not as all powerful as the English thought) in the area, considered fraternization an unnecessary risk of Anglicization and ultimate absorption, and therefore discouraged it.

As industrialization increased a nouveau riche class of French Canadian merchants, contractors, and others arose. The established élite was no more eager to accept them than it was to accept the English Canadian technologist. The technologist could not mix with them, his tastes were different and his pocket book thinner. Also he resented them as profiting grossly from the technologists' labour to open the country, and largely at the expense of the worker, whom the manager loved in a condescending manner, as one loves a child.

Of course this is all generalities and there were many exceptions; many close friendships developed across racial lines and social levels. The young technologist arrived at a marriagable age and many married locally. But generally each group lived in its own comfortable ghetto, the English imported his own teachers and doctors, went to Montreal for serious illness or to have his teeth fixed, and waited to be posted elsewhere. The habitant went about his business, the aristocrats' wife rocked and knitted, and the profiteer built bigger and bigger summer homes on Lac Claire, and spent his winters in Florida. And everyone voted for Taschereau or Duplessis, or whoever controlled the patronage, water rights and timber rights.

This, at least to my eyes, was the situation when I arrived in Arvida from Toronto, anticipating working in a foreign atmosphere. I lasted about three days in the Saguenay Inn. The atmosphere was not noticeably different from Toronto or Montreal, despite the presence of the odd western Canadian. I therefore moved and boarded with a French Canadian couple. I had had considerable schooling in French but had had no practice in conversation. In about 9 months I could talk a rudimentary French, and proceeded to explore the mysteries of the immediate region. I cannot claim to have got beyond a few acquaintances in the top room of the Champlain hotel. The élite, of course, was as unattainable as the upper crust English society in Toronto, being beyond me in age, wealth, and dignety. There was no means of meeting the young - no YMCA, no CYO at the churches. Dancing was forbidden. Every Arvida group I joined, from amateur theatricals to the ski club, was English dominated. A lay professor, not much older than I, agreed, for a price, to give me instructions in French at the Petit Seminaire in Chicoutimi, and once a week I faithfully took the bus there, and wondered the town after, absorbing some of the atmosphere. But this jaded and became largely a means of getting the most from the bus fare I had invested

in. Slowly I settled into the ghetto. I cancelled my subscription to Le Soleil, which had largely become a statistical game, recording how many issues per hundred contained no picture of a clergyman (it was very, very few). My French professor moved to Montreal, having become discouraged with the paucity of intellectual stimulus in the region. I stopped visiting the Champlain hotel, and haven't eaten a pickled egg since. And finally, I shut off Mivel Couture, who had been the first French speaking person I had been able to understand, and began getting the news from CBM.

This, of course, was during the period of the Deep Sleep. But although I did not detect it, things were begining to change. I was able to notice some scant sympathy, not publically expressed, but there nevertheless, for the Baptists, who were being man-handled with flying wedges in some town whose name slips my mind. I attended a fancy dress ball dressed as a wounded Baptist clergyman, and shocked the English more than his French Canadian roi nègre. I sought the opinion of an English speaking Jesuit, expecting a "tut tut tut what can you expect from such people" attitude, only to receive a strong apology, thus learning that the seeds of liberalism were healthier, though dormant, in the French than in the English church. I cannot remember the chronological order of events, but a multitude of local occurrances heralded changes at a growing rate. One was the rapid expansion of the hospital in Chicoutimi and the arrival of more and more specialists with advanced degrees from the United States and Europe. More and more schools were built, and although the youth still had to leave the region for university training, the French influence in such worldly societies as the ski club, golf club, choral societies increased. In some cases, for example La Jeunesse Musicale, the original English directed society disappeared altogether and was reborn in French. More French speaking technologists began arriving, still in pitifully inadaquate numbers but even so the technical societies began to become, slowly but surely, bilingual and bicultural.

During this period I had been blessed with working with a fine group of foremen and general foremen. Fortunately some of them had never been able to master English, and my fluency in French increased. I forgot the rules of grammar, but began to be able to discuss and argue, not idiomatically but with some effect. The union became stronger, the contract more involved (and the French wording governed) and more grievances had to be disputed. My sympathy, almost identity, with the French Canadian grew. The work week decreased, pay levels rose, and although social contact was still English orientated, bicultural friendships grew.

Outside events moved quickly and reflected, weakened by distance, in our locality. The Asbestos strike, the dismissal of Charbonneau, the expansion of the universities: le roi nègre seemed to be defeating his own party on two fronts simultaneously: increasing the centers of liberalism, and crushing its expression more violently. Television came, and our view on events became wider and more meaningful: a picture is worth a thousand words, much more when it moves. And suddenly Duplessis was gone, Sauvé was gone, and a new era dawned. Quebec was awake, she was demanding, she was talking, and she was talking French.

An event which occurred even farther afield which had as much or more immediate effect. Pope John, apparently elected as a stop-gap leader, was rushing the church into the twentieth century. If the French Canadian liberal had expected to slough off a peasant-orientated church, he had his comeuppance. For way out in front, cassocks held high, ran the church, and in the front ranks none other than the highest French Canadian prelate.

What exciting times. All barriers were down, and, as on the Christmas of 1914, the combatants celebrated together. Where had all the liberal minded people come from, where had they been hiding ? Particularly the clergy, some as old as sixty, one at least seventy, discussing differences of opinion, even wondering such verboten territory as questioning celebicy and large families. Mordern churches sprouted like mushrooms, committees formed and dissolved, addresses were made in broken English and French, God was everywhere, and he had even snuck into Protestant churches and cold Anglo-Saxon hearts.

And then the bombs began to burst. Remote, yes, but TV brought them close. And it went on so long. The statements of separatist leaders were downright sympathetic, and those of liberal leaders seemed equivocal. A lunatic fringe ? But why was it taking so long to catch them ? Then Westmount, Mecca itself to many ambitious English Canadians, was struck.

The spectre of right-wing nationalism fell across the land, and the chasm between the races showed signs of reopening. Then the perpetrators were caught. And they were children '. Personally I thought that they had been mislead by the examples of recent history - Algeria, Indochina, Cyprus. I pitied them and thought that their punishmnet should be mild. The French Canadian liberal seemed to think that their punishment should be exemplary. Right wing forces, as had so often happened, were grabbing the reins of a liberal revolution, to satisfy their own power desires. Only right wing methods of severe police action and summary punishment could save the liberals' freedom. The old downhill trail: revolution, liberalism, force to maintain liberalism, the death of liberalism.

All this was remote until suddenly Gregoire and Caouette were elected, and we were a solid right wing territory. John died, and the conservative forces in the church began regrouping.

But doors had been opened in the Kingdom of the Saguenay and the old order was gone. What concrete steps can we take to preserve the progress made ?

It was said at the Royal Commission hearing in Chicoutimi that is is impossible for a French Canadian to meet an English Canadian in this region other than at the golf and curling club. This may have been an exageration but it was not a gross exageration. The Kiwanis club, some technical societies, theatre groups, choral societies, and other groups have afforded opportunities for exchanges. Many womens organizations, especially in Arvida, have done the same. But we should make deliberate efforts to encourage the interchange of ideas, the much mentioned dialogue. We should foster the formation of a Jewish-Christian forum.

We should encourage friendly exchanges for our youth. There appears to be more frequent exchange between the students of Laval and Toronto than between Chicoutimi and Arvida. Within the limits of Arvida the hockey league, baseball league, scouts, guides and others do good work, but this must be extended.

The initiative rests largely with the French Canadian, who is in the vast majority. A lot depends upon events outside the region - the battle between French Canadian liberalism and extreme nationalism; the battle between liberal and conservative forces in the church. But within his limits of power and talents he should encourage the discourse and intermingling.

Should he drive the English from the community ? It would be easy to do. Unlike the great enclaves of Montreal, and even Quebec, little other than sentiment and inertia root the English here. Unlike his master in Westmount he has little ~~xxxxxx~~ invested capital to anchor him, because he owns little, if any; perhaps a house, perhaps a retirement fund. But generally he is a technologist, and his training alone earns him his keep, and it is very mobile. Not that there is any question that he French Canadian needs him to survive, any more than Nasser needed British pilots to operate the Suez canal. Temporary understaffing of local industry would no doubt result, if the English technologist left, and the rate of progress would fall off for a time, but that is all.

But the French Canadian liberal cannot allow this to happen or he will have lost the fight to the nationalist. The nationalist has already done great harm, and the difficulty of attracting English Canadian technologits to the area. is noticably greater than it was. The English capital must, of necessity, run

scared in its Francification campaign. The traditional inducements for self regulation of an ambitious lower management, minor jockeying for position up a coporate power, wealth and status pyramid, have had to be warped and interfered with to put the right names in the right places to placate the nationalist. Some of this is necessary, some is long overdue, but it must not be allowed to reach the stage of discrimination.

La Belle Province, L'Etat du Québec

There is such promise in Quebec today. There is so much to be done, and the possibilities are so great. The men in charge appear to be the highest grade of politicians Quebec has ever had. Perhpps politician is the wrong word to apply - crusaders may be a more appropreate word. No doubt the men in the smoked filled rooms behind the scenes are old pros, and no doubt their "realist politics" (that is, patronage and compromise of principles) will eventually take over. But meanwhile there is encugh to do to keep us all busy, and enough elbow room to keep us from persecuting each other.

One of the greatest services Quebec as a province could make to bilingulism and biculturalism is to maintain and enhance the image of Quebec throughout Canada and North America. The dynamic, positive advances being made, such as the revolution in education, Quebec's leadership in the Provincial Prime Minister's conferences, enhance Quebec's stature. One thing that really impressed me was the acceptance by the federal statisticians of our retirement fund proposals. Perhaps, as many cynics think, it was forced down Miss Lamarsh's throat, but I like to believe that the French Canadian actuaries just did a better job than their federal counterparts.

We frequently confuse issues by attacking slogans to them. These are pithy expressions which attempt to summarize a situation or aim, and therefore, of necessity, oversimplify a complex situation. Thus when we say "Maître Chez Nous" we present an idea which we can get the feel of, in a way, but which we cannot hope to spell out in sufficient detail to cover all situations. It means something different to each of us. One thing that is meant, I think, is that the French Canadian will no longer be controlled by vested interests controlled by English North Americans. Now this can easily be extrapolated to a program against all Englist Canadians, particularly those right at hand here in Quebec. This must be avoided at all costs; most of these people are, at the best, of very modest wealth and power.

But during any renaissance such as we are conducting, political fragmentation occurs, and many wild policies are propounded and political parties formed to encourage them. This is inevitable in Quebec, things are changing so fast and on so many fronts simultaneously. We cannot expect the devoted crusader-type of political leaders needed to conduct such a renaissance to speak only in the weighed, considered (and therefore boring) words of the professional politician.

Education is a provincial responsibility which plays a major role in any hopes of biculturalism. One of the distinguishing marks of our civilization is our conciousness of history. Unlike a primitive people, who consider themselves to be "the piople" and all others as outsiders, or even the Greaks, who gave scant recognition to their predecessors, we are more aware of the continuous stream from the past which leads to us. And every day the archeologist and historian adds to this knowledge. And yet we do not teach this exciting story of man to our children. We do not teach them to admire the accomplishments of our predecessors and to pity, and learn from, their errors. Instead we teach a narrow view of history to inculcate a feeling of nationalism and loyalty.

To teach a child to understand himself he must be taught to understand the environment which goes to shape him, and the historical social, economic and artistic environments as well as the physical. In history my children seem to start learning about explorers and wars right off. I doubt that the explorers have a major influence on their lives. Of course young children must be tol exciting tales to keep them interested. But I think it would take a deliberate effort on the part of the teacher to make the story of man dull. Of course the teacher says that the interest of the child is only in his immediate surroundings - he can be interested in what occurred in the St Lawrence valley but not in the Nile or Euphrates or Indus Valleys. I doubt this, but I do not picture the child not learning about the St Lawrence, but to know about the Indus too. In this way he would become aware that it was not only the English or the French, or the white man, who has contributed to our present situation, both good and bad. Surely in learning about the history, art, science of others he would learn to appreciate that the French and the English were shades of the same culture, and owed much to others.

But our teaching of history seems to be designed to perpetuate an out of date nationalism. It is easier to be magnanimous in victory than in defeat, and therefore the French Canadian seems to feel obliged to spend more of his energy worrying about 1759 and 60 than his English Canadian fellow citizen. And it seems to be war, war, war. Describing war is a lazy historians way out, its so clearcut

and simple, like a hockey game: someone wins, someone looses. But war is an aberration, a pause, a set-back in the advance of civilization, and war this is not the only side of history which can be made interesting and exciting, as a recent tour of Upper Canada Village with my children demonstrated.

And so one thing we should do is to teach a respect for other cultures at an early age in school, and therefore a respect for the two shades of our Western culture which exist in this land. We should combine the study of the story of man into a study of man's accomplishments and failures in his physical, social, artistic and spiritual environments. We should change the purpose of studying history, as a means to perpetuate old hates and to inculcate blind nationalism and bigotry. We should admit that there is good and evil on both sides of every border and discussion. We should teach a little mutual respect and love.

There are many theories expounded nowadays on how to teach a second language to people. Some recommend the learner to imitate a two year old child learning his mother tongue. Some recommend starting in infancy, others later. Some recommend investing thousands in elaborate equipment called "language laboratories.

When I was trying to learn to speak French I developed an hypothesis that conveniently excused my slowness and difficulties. It went like this: to talk a second language one must learn to think in that language; the less one thinks the easier it is to think in any given language; for example: if one doesn't think at all, it is as easy to think in Chinese as in English; therefore, the more you think the more difficult it is to change and think in a foreign langueage; this leads to the comforting conclusion that, if you are having great difficulty in learning another language, far from indicating stupidity or laziness or lack of desire, it indicates exceptional intelligence.

Unfortunately my observations since have not confirmed this comforting theory. It takes hard work, intelligence and talent to learn a second language. It also takes motivation. Furthermore it takes patience and sympathy from those on whom you practice. I have furthermore come to the conclusion that you must start young, and the capability of the teacher is much more important than the fancy tools he has to use.

Personally I have been singularly unsuccessful in making my children desire to speak French. I believe that I have been too insistant and dogmatic instead of making them want to speak the language. Basically I think that the child will talk to you in another language if you have something interesting to talk about. But jumping from candies and coaxing to threats and orders, as I do, doesn't work.

Furthermore, to a child talking is basically to communicate an idea or a desire. And if he can speak English and so can you, why should he complicate life by groping around in a foreign tongue ?

But I know people with a talent to teach and a talent for handling children who can have my children jabbering French with them without the slightest weeping and wailing and gnashing of teeth. These are the people we must find to staff our schools. A great deal was said at the Commission's hearings in Chicoutimi about the greater financial incentive for a French Canadian to learn English than for an English Canadian to learn French. This does not apply to children. If you try to explain to a seven year old child that he will have greater opportunities to earn when he is thirty if he learns a second languange, you will leave him cold. He probably wont even hear three quarters of your speech. Just look at him - his eyes will glass over and his mind will be miles away before you are half done.

What we need in our English schools to encourage our children to learn French is a large number of Mama Fonfon and Tante Lucile, if I have their names correct. But our confessional schools stop us cold in this. I fully appreciate the French Canadian fear that any English Protestants they hire will be Masons, bent upon warping the minds of their children. But this should not be allowed to stop the English so-called Protestant schools from hiring French Roman Catholics. The English Quebecer must also realize the difference in the position between the French Canadian and the English. The French have a justified fear of being swallowed by the English and loosing their language and culture. I live in the heart of French Canada but I have not the same fear. There are 180 million reserves behind me. Therefore any idea of a bargain - you teach your children English and I'll teach mine French - is rediculous. We must teach French, using talented French speaking teachers (RC because there are just insufficient French Protestants to go around) starting in the earliest grades, nomatter what the French Canadians do.

Furthermore steps should be taken to permit those English speaking citizens to send their children to French schools if they wish. I sent two of mine to French grade one in a private school at a cost of $150 per year each. I wished my son to continue to about grade 5 in the French schools. In order to do this I had to obtain the permission of the local curé and would have had to sign a paper agreeing that he would study the Roman Catholic religion. Furthermore I would have had to pay $330 per year. Surely some simple tax agreement could be signed to lower this cost. Surely my child could have received a reasonable education without studying catechi

Canada

Canada is going through a crisis and we are rapidly moving towards a decision as to whether or not she shall survive.

Action is called for from those who wish her survival, not for sentimental or economic reasons alone, but because they see the main stream of history being towards more interdependence, not more political fragmentation, and who wish to see Canada themselves in that main stream. What can we do ? Above all we need to face our problems, with resolution and with love, charity and some mutual respect.

English Canada must realize that French Canada has awakened. She has awakened to the realization thatthere is a great deal to be done to catch up with modern times, and that customs and structures within her society must be changed to accomplish this; wakened to the realization that imjustices have been committed against her, and that these must be rectified. English Canada must also realize that such a major change in the course of the development of a people does not take place smoothly and calmly, and that no one clear voice can describe what is occurring or what is needed. English Canada must appreciate the quality of the leadership French Canada has chosen to lead this renaisance: the demagogues and the preachers of violence have been largely ignored, shunted aside, allowed to go hungry, or sent to Ottawa where the harm they can do is a minimum. But if French Canada's aspiration are blocked; if English Canada assigns her leadership to reactionaries; if it is proved that the new wine cannot be put into the old bottles, then what alternative will French Canada have other than to try another leadership, with another approach ?

I drove to Ottawa the other day. Ottawa is Canada's capital. I pay taxes to support the establishment in Ottawa. I could not have found my way in and out of the city if I had been unable to read English. I visited the Experimental farm. Many of the signs were bilingual. This is not good enough. Every single sign, without exception, must be bilingual. Every single one.

This is just an example of the trivial, annoying, nagging vexations which rub you the wrong way. Satisfying such trivia will in no way get us at the major problems. But can we not clear them out of the way ? Must a fuss be made about each individual sign and incident ? The federal civil service must be made bilingual. This is particularly important where it supplies a public service For example if I am in Vancouver, perhaps a lonely Bluet looking for a job, I should be able to telephone the National Employment Service and find help in French.

I pay to maintain this service; French Canada pays for it. If the girl answering the telephone cannot speak French (and I don't believe it would be extremely expensive to see that she could) she should at least recognize that it was French I was talking, and she should be able to find someone promptly to help me. I have heard the suggestion that all the senior civil servants should be bilingual. This would certainly be necessary for those supervising French Canadian employees. But its begining at the wrong end in the example I have cited above. As a poor Bluet I dont need to disturb the Consul General, or whatever is the imposing title of the head man; as a matter of fact I would be scared and speechless in his presence. Just give me someone who can talk to me.

In our embassies, consuls and Commonwealth commissions, it is essential that the diplomatic corps be able to handle my problems in French.

The major political parties should simply not put men who are not fluent in French into the ladder of promotion leading to the Prime Minister's chair. This should be simple requirement of the job, and since to learn to be fluent in a foreign tongue requires one to start quite young, this requirement of the job should be made clear to aspirants early in the game.

Radio Canada, which, incidentally, should drop the cumbersome name of the Canadian Broadcasting Corporation as Air Canada dropped TCA, should seriously consider abolishing separate French and English networks and stations. We should consider having all stations broadcast English, French and bilingual programs, with the prime hours split according to the population served but with an absolute minimum of say 20% or 3 hours in the minority language. I do not understand why we can have no French except where full station is warranted. Wherever I go in Canada I do not see why I cannot tune into the news on both TV and Radio, during prime hours, and get the news, some commentary and the occassionnl diversion in my native language. Students of French or English would profit greatly, and the sense of being lost in a foreign land, if you are unilangue, would be relieved a little for when you travel.

French Canada, on the other hand, must allow English Canada to catch up with the times. When you plant a seed you must give it time to grow. The idea that injustices have been committed against French Canada, and that these must be corrected, is spreading, and at a more and more rapid rate.

Fears and mistrust, sometimes unjustified, but nevertheless there, must be allowed to slowly wither away. For example, the demand for French schools

confessional schools. This enlists opposition from those who do not agree that separate schools are needed for each sect of Christianity, and rekindles the opposition to separate schools which resulted in such bitter disputes in Ontario when I was young. The Protestant fear of being engulfed by the Roman Catholic church is easily awakened. It may be unjustified but it exists. It is similar to the fear, which now seems unjustified to me, which many French Canadians have for the Masons. Perhaps these fears are unjustifi But they are there. Why risk the blocking of French schools until these fears are exorcized ?

An Exhortation

It is essential that we continue and expand the dialogue between the two founding races. For this I think we can afford to be idealists, but we must not be naive. The dialogue will lead to better understanding, and if love of justice and fair play govern our actions, to better relations between us. But the differences between us exist and should be enjoyed and appreciated and not wished away. And there are evils which exist in each of our groups, and these will not disappear nomatter how fervent the dialogue.

This generation in North America has been given a challenge, the challenge of developing a society where different groups can live together in diversity and harmony. The forces of nationalism, racism, conformism and hate are deployed against us and subversively within each of us. We can rise to this Toynbee challenge and conquer despite the odds, or we can fail or atrophy.

We cannot be too optomistic that we shall succeed, either we against our challenge or the Americans against theirs. Evil and hate appear so fearful and powerful against what we have to assault with: love, charity and mutual understanding and respect. But we must try, and try and try.

Oh God that madest this beautiful earth, when will it be ready to receive thy saints ? How long, O Lord, how long ?

I fear that it will be a long, long time yet. But perhaps, if we do succeed, if we do save this nation, if we do learn to live in diversity and harmony, then perhaps we Canadians, French and English, Indian and Eskimo, Jew and Gentile, European and Asiatic, perhaps we can show the world how to take the next faltering step forward.

The author

I am an English Canadian, born and educated in Toronto where I graduated in chemical engineering in 1948. I have lived in Arvid since February 1949. I am a professional engineer, a member of the Corporation of Professional Engineers of Quebec, Engineering Institute of Canada, and the Chemical Institute of Canada. I am presently a Technical Superintendent with Alcan.

I am married, have 4 children, am a member and warden of the Anglican church in Arvida, and am the District Commissioner of the Boy Scouts in the region.

Don't tell anybody, but I'm 42 years old in a few days.

NO.: 740-260

TITLE: "Submission to the Royal Commission on Bilingualism and Biculturalism"

AUTHOR: H. S. Monahan,
Arvida, Quebec.

Brief of 16 pages ; 12 recommendations

REMARKS OF ANALYST.

A summary cannot do justice to this brief. It is highly personal and recounts the author's personal experiences and reactions since moving to Arvida in 1949.

Events of recent years are narrated along with the author's insights into the forces behind them. The brief touches upon the "silent revolution", the Federal civil service, nationalism and education.

Prima facie this is an interesting and sincere document which appeals to the liberal imagination.

ACT.: RESEARCH

-Verify assertions re additional cost in lieu of taxes preventing enrolment of Protestant children in French Catholic schools; also requirement that parents "sign a paper agreeing that he (the child) would study the Roman Catholic religion." - p. 12

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"an English-Canadian, born and educated in Toronto... lived in Arvida since February 1949.... a professional engineer... presently a Technical Superintendent with Alcan... warden of the Anglican church in Arvida, and....the District Commissioner of the Boy Scouts in the region....

SUMMARY:

"Le Royaume du Saguenay" Pages 3 - 9

Relations between French and English Canadians have been cordial, but not intimate; the former were rural, the latter urban and technologists. The Church and the confessional school system ensured that the young people would not mingle.

Even the emergence of a nouveau riche class of French Canadian merchants and contractors did not lead to removal of the comfortable ghettos.

-Discussion of the author's experiences upon moving to Arvida; no means existed for members of the two groups to mingle.

Times were changing; the emergence of Quebec, the influence of Pope John awakened French Canadian society. "Where had all the liberal minded people come from and where had they been hiding?"

This new mood was quickly changed by the advent of the terrorist activities. At first, people were tolerant and then, later, reaction set in against the new liberalism.

Means must be found to further interchange of ideas and "the much mentioned dialogue". The key is in the hands of the French Canadian. To drive the English from the community is, for the liberal, to lose the fight to the nationalist.

"La Belle Province, l'Etat du Québec" Pages 9 - 12

There is much promise in Quebec today and the men in charge seem to be of the highest calibre of politicians Quebec ever had. Quebec must now enhance its image throughout Canada and North America.

"One thing that really impressed me was the acceptance by the federal statisticians of our retirement fund proposals. Perhaps, as many cynics think, it was forced down Miss Lamarsh's throat, but I like to believe that the French Canadian actuaries just did a better job than their federal counterparts."

There is a danger in attaching slogans to things which mean different things to different people, eg "Maître Chez Nous".

In any renaissance wild policies are formulated and political parties founded to promote them.

It is true that to teach a child to understand himself he must be taught the history of his environment, but our teaching of history seems designed to perpetuate outmoded nationalism. We should teach a little mutual respect and love.

-Account of the author's personal experience in learning French.

"What we need in our English schools to encourage our children to learn French is a large number of Maman Fonfon and Tante Lucile... but our confessional schools stop us cold in this..."

"We must teach French, using talented French speaking teachers (RC because there are just insufficient French Protestants to go around) starting in the earliest grades, no matter what the French Canadians do."

The prohibitive cost incurred in sending children to schools of the other system must be reduced.

"Canada" Pages 13 - 15

Action is now called for by those who see the main stream of history moving towards more interdependence. The problem must be faced with "resolution and with love, charity and some mutual respect."

-Reaction to a visit to Ottawa: "I could not have found my way in and out of the city if I had been unable to read English.... Many of the signs were bilingual (Experimental Farm). This is not good enough. Every single sign, without exception, must be bilingual."

Such trivial annoyances must be got rid of so that we may deal with the major problems.

-On the notion of bilingualism for senior civil servants: "As a poor Bluet I don't need to disturb the Consul General, or whatever is the imposing title of the head man; as a matter of fact, I would be scared and speechless in his presence. Just give me someone who can talk to me."

English Canada must become aware of French Canada's re-awakening and French Canada must give English Canada time to catch up with the times.

"An Exortation" Page 15

The dialogue between the two founding races must be continued. "We must try and try and try."

CONFIDENTIEL

DOCUMENTS PREPARATOIRES

Mémoire #: 740-260
Mr. H. S. Monahan
Arvida
QUEBEC

A. RENSEIGNEMENTS SUR L'INDIVIDU

i L'auteur est de la région du Saguenay où il habite Arvida depuis 1949;

ii Il est Canadien anglais, né et éduqué à Toronto;

iii Il est ingénieur-chimiste à l'emploi de L'Alcan;

iv Il est âgé de quarante-deux ans et appartient à l'église anglicane.

B. QUESTIONS...

1. ... EN PROVENANCE DU SERVICE DES AUDIENCES

Rec.
P. 2

1 - 1 re: Federal district

How do you recommend that a federal district be administered and what geographic area should the federal district encompass?

1 - 2 re: Radio and TV Stations

How would you determine the amount of broadcasting time of minority and language programmes in any area and how would you accommodate the other ethnic groups in certain areas where they form the minority group?

2 - 1 re: Exchange of Students

What agency should undertake to organize and finance student exchanges?

P. 3

3 - 2 re: Teaching of French

Has some though been given to the requirement of teachers of French and to their training if this recommendation is to be put into effect?

3 - 4 re: Adult education

Would the writers of the brief care to expand on their statement regarding adult education most expecially with regard to the type of instruction given and to the success of these courses?

3 - 6 re: Teaching of history

What specific recommendations would you be prepared to make about history text books and history courses in Canadian schools?

21-5-65

André S. Michalski, Ph. D.

BRIEF PRESENTED TO THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM, containing some recommendations regarding the teaching of French in English-Canadian Schools.

Summary of the Conclusions and Recommendations Contained in this Brief:

a. I believe that one of the reasons of the present unrest between the two principal races in Canada is the imbalance in their respective knowledge about each other. In general, French-Canadians are much more fluent in English and know much more about English Canada than it could be said of the English-Canadians' command of the French language and their knowledge of French Canada.

b. One of the causes of this situation is the inadequate teaching of French in English-language schools. Thus, this brief proposes that the Royal Commission on Bilingualism and Biculturalism conduct a thorough investigation of the teaching of French in the public, parochial, and private school systems in Canada, on all scholastic levels, with particular attention being given to the training received by the teachers of French and the professional competence required from them, the textbooks used, the presence or absence of audio-visual and audio-lingual aids, and the results obtained.

c. Funds should be found to promote the writing of improved textbooks for the teaching of French in English schools. It appears that the majority of the texts presently used are inadequate both from the point of view of methodology and cultural content.

d. The greatest shortcoming is probably that of the training given to those who later teach French in the schools. No real progress can be expected unless this training is radically improved, and French is taught everywhere by qualified specialists. However, in order to improve the competence of the French teachers who already are work-

ing, Canadian colleges and universities should offer Summer Institutes for teachers of French in English schools, such as the NDEA summer institutes in the United States, financed in whole or in part by the Federal government and/or the provincial governments, by means of grants and travelling expenses paid to the participants.

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1. It appears to me that one of the main reasons of the present unrest and friction between the two principal races in Canada is the lack of mutual understanding between them which results from the fact that French Canadians are generally much more fluent in English and know much more about English Canada than is true of the English Canadians' command of the French language or their knowledge of French Canada. This lack of reciprocity of interest in each other brings about a feeling of frustration and resentment on the part of the French-Canadian group and actually increases the lack of understanding, as the English Canadians, in their turn, tend to dismiss this feeling of frustration and impatience as unreasonable and just another symptom of the French-Canadian "inferiority complex" thus further increasing the resentment of the French Canadians.
I also believe that the ignorance of French Canada by the English Canadians is largely the fault of the education that they receive in school, and here I propose to discuss some of the inadequacies of that education and possible ways to remedy them.

2. The conclusions and recommendations contained in this brief arise from my experience as a teacher of languages on the college level. Since 1959 I have been teaching languages and literatures (Polish, Spanish, French) full-time, first in the United States

then in Canada. I have a B. A. (Honours in French) from McGill University and an M. A. and Ph. D. (Romance Languages and Literatures; major: Spanish) from Princeton University. Presently I am an Assistant Professor and Chairman of the Department of Modern Languages at Loyola College, Montreal. I should add that the views expressed below are exclusively my own and that I am not writing on behalf of Loyola College or any part thereof or any other organization or group of persons.

3. My professional experience in Canada is limited to my teaching in Loyola College, but I believe that many of the phenomena that I observed in that institution closely approximate the situation in other institutions of higher education and thus reflect a general state of affairs in Canada. Also, it should be noted that, as an English-speaking and Catholic institution in French Canada, Loyola College probably presents these problems in a much more crystallized and clear-cut manner than it would be the case of an English-speaking institution in Ontario or the Canadian West.

4. Though the language of instruction in Loyola College is English, French constitutes an important part of the curriculum, and a two-year course in French is compulsory for all students of all faculties. The great majority of the students who come to Loyola are graduates of English-language high schools in the Province of Quebec and in general they have had a minimum of four years of French in the high school and many of them have also had three to five years of French in the grade school. Thus, when I came to Loyola College in 1961, it was with great anticipation that I accepted the teaching of French as part of my duties, expecting that my students would be already fairly fluent in the language and would have some knowledge of French

literature as well. I was greatly disappointed, however, to discover immediately after I began teaching that on the whole they had no oral knowledge of French, being unable to communicate in that language or to understand a relatively simple lecture delivered in it, and that they were almost completely ignorant of any literature written in French either in France or in Canada. But what dismayed me even further, since I taught both a "beginners" course in Spanish and an "intermediate" one in French, was that, whereas the teaching of Spanish gave me great satisfaction, my French courses, despite all the enthusiasm that I brought into them, were most frustrating. The students were simply not interested in improving their knowledge of French. So far, the only time that I was able to derive any measure of real satisfaction from teaching a French course, was when I gave a Survey of French literature entirely in English, allowing the students to read the works studied in English translation or painstakingly translating for them the most important passages in class. I consider this situation entirely abnormal, especially as it is the most brilliant and the most ambitious students who often fail repeatedly in French or just pass by. Thus, though at Loyola College we try very hard to have our students acquire an adequate command of the French language, the results obtained are not commensurate with the efforts exerted. We are coping with a situation which, rather than purely pedagogical, is a social and psychological one. Naturally, this situation is not of our own making. Our students' hostility towards the French language and civilization has been acquired either in the home or the schools, or in both. I blame the schools, however, for not offering the moral guidance and the linguistic skills that it is their duty to provide.

5. My observation, as the teacher who receives for further instruction the students who have graduated from the high schools, is that the teaching of French in these high schools is largely self-defeating. For instance, after only one year of college Spanish, my students often reach the same, or higher, degree of fluency in that language than in French, whereas they have been studying French throughout their grade-school and high-school careers and then for another year at the College. I have also observed, and my observations are corroborated by my colleagues, that there is no appreciable difference in the command of the French language by those students who only studied it for four years in high school and those who also took it for two to five years in grade school. I did not go to high school in Canada, but I have heard on several occasions that the atmosphere in the French classes in English schools is not conducive to the learning of the language. No prestige is attached by the students to this subject or to the teacher responsible for it, with all the consequences that this entails. I was also told that in several schools there was even a competition, a sort of a game going on among the students, according to which the "champion" is the student who "fractures" French most. The atmosphere reigning in these schools was such that the students would deliberately do very poorly in French.

6. Moreover, I consider that the failure of the English schools to teach the French language adequately is only a part of their shortcoming in this aerea. Another problem, though closely related to the one mentioned above, is the schools' failure to convey to the students the basic notions about French Canada, and to educate

them in a respectful attitude towards it. This shortcoming was again brought to my attention recently when I spoke with a former student of mine, who told me that what he remembered most of my lectures after a lapse of two years was the revelation that there is such a thing as French-Canadian literature (I closed my survey of French literature with a very brief mention of literature in French Canada and the study of a contemporary French-Canadian novel).

7. As it appears to me, the great majority of English-speaking high-school students are brought up in complete ignorance of French Canada, even when they live in the very heart of it, as is the case in Montreal. This, in part, is the result of the school programmes and the textbooks used in the schools. These books generally deal with France only, as if French Canada did not exist. Often they are imported from the United States, which would thus explain their neglect of French Canada, but this is sometimes also the case with textbooks manufactured in Canada. Even those of the teachers who are competent, who speak French reasonably well and know how to teach it, are themselves largely ignorant of French Canada and cannot be expected to convey to their pupils notions that they themselves do not have. It is a generally known fact that the Protestant Board of Education of Greater Montreal, for instance, has been importing from overseas teachers of French, whose main advantage over locally grown ones is that they profess a Protestant faith, but who are completely ignorant about Canada. The English high-school population's contempt of, and hostility towards, French Canada, its institutions and cultural values is thus a natural consequence of the above state of affairs (though I admit that there are other,more complex,reasons, as well). Since the existence

of French Canada is bypassed and ignored even in their French classes, the students draw the conclusion that it is something to be ashamed of.

8. The teachers in charge of French classes in the high schools are in general not competent. Few of them are specialists in the subject, with special training in teaching language skills. Many of them speak French very poorly, and only exceptionally are they even superficially familiar with modern methods in language-teaching. Most important of all, at least in the English-Catholic schools in the Province of Quebec, general teachers enjoy a higher professional status than specialists, a fact which, combined with the lack of prestige that French has as a subject on the curriculum, is a significant factor in bringing about the deplorable state of the teaching of French in English high schools.

9. Whereas the universities are gradually adopting the most modern teachniques in teaching languages and are making ample use of audio-lingual and audio-visual teaching aids, the high school programmes do not as yet reflect the recent progress in applied linguistics. French is still in the main being taught as a dead language: oral examinations do not count for the marks obtained by the students.

10. As a result of this inadequate and even self-defeating teaching of French in the high schools, the colleges and universities are faced with an impossible situation. Instead of teaching French literature and civilization on an intellectual level comparable to that of the other subjects on the curriculum, they must attempt to do again what the schools failed to do, namely to teach the students to speak the language. But the students, who already have been exposed to the study of French for many years, are conditioned against

it, as it were, and feel frustrated when they face again the same subject. The fact that the textbooks used and the methods followed in college are differnt can lessen this frustration only to a certain degree. Raising the standards and penalizing the students for not having learned enough French in high school can bring some results, but would also greatly increase the failure rate and further discourage many potentially good students.

11. Thus, it is in the high schools that the problem must really be tackled. It is only the élites that go to the colleges and universities, whereas the majority of adolescents at least start high school. But also those students who go on to college should learn to speak French in the high school. It is a known fact among language teachers that, for best results, a second language should be studied before the age of fourteen. In theory this is done so in the case of French in the majority of cases, but in such a way that quite often the students develop a "mental block" against this subject with the results that we have seen.

12. It is my belief that, though the problem here described, being social, psychological, and political, largely transcends the scope of pedagogy, it can be, at least, partially solved by radical measures undertaken to improve the teaching of French in English elementary schools and high schools.

13. I have personally come in contact with students from almost every province of Canada, and it is my impression that the problems which I have described above are not limited to the English-speaking high schools of Quebec, but are general throughout Canada. If only, the inadequacies mentioned here would tend to become more serious the further one moves away from the Province of Quebec, though naturally their consequences would not be so disastrous as they are, for in-

stance, in Montreal.

14. I believe that the Royal Commission on Bilingualism and Biculturalism will investigate the teaching of French throughout Canada, but I suggest that this investigation be not limited to the number of years and hours per week that the English-Canadian pupils spend learning French, but that it concern itself as well with a) the results (how fluent, verbally and in writing, are the students at graduation?), b) the training received by the teachers of French (are they specialists in their subject?), and c) the textbooks and teaching aids used. The Commission should also investigate the role played by youth organizations and summer camps. These may have a great educational value and supplement the teaching done in the schools in a positive manner, but also, if led by irresponsible individuals, they may nurse among their participants feelings of frustration and hostility.

15. An adequate preparation of the teachers is probably at the heart of the problem that I am discussing here. The departments of education of the provinces must raise their requirements for the teachers of French, and the teachers' colleges must strengthen their programmes for these teachers. But I slso believe that Canadian universities in general have most seriously failed to provide the leadership with regard to French-Canadian studies. It is the universities and teachers' colleges that train grade-school and high-school teachers, and many English-language universities have been completely ignoring French-Canadian studies. To give just one example, until very recently, McGill University had not a single French Canadian in its French department and it did not offer courses in French-Canadian literature. It fortunately has partly remedied the

situation by adding one French Canadian to its French staff, one course in French-Canadian literature, and finally this year it has founded an interdepartmental Institute of French-Canadian Studies. I do believe that this creation of a French-Canadian Institute is an important step in the right direction, since, with the prestige that McGill University enjoys among the English-speaking population of Quebec, its gesture will contribute to add to the French-Canadian studies the respectability which they have hitherto lacked and that, if the Institute proves a vigorous one, it will soon begin to exert a beneficial and growing influence on the public. But one such Institute will not solve the problem of the lack of comprehension of French Canada by the English-Canadians. Much more far-going measures must be taken, not merely by one university, but on a national scale.

16. Thus, in order better to learn the depth and extent of the problem that I am outlining here, and then to try to remedy this alarming situation with the outmost speed, I propose that the Royal Commission use its powers to:

a) conduct a thorough investigation into all aspects of the teaching of French in the English schools in Canada, on all scholastic levels, with particular attention being given to the training of the teachers who perform that teaching, the textbooks and teaching aids used, the content and the duration of the courses, the amount of contact hours per week, the size of the sections on each level, and, as far as they may be judged, the results obtained.

b) promote the writing and distribution of up-to-date textbooks for the teaching of French in English schools. These text-

books should be oriented towards contemporary French Canada (I do not mean that they should teach French-Canadianisms at the expense of "le français universel," but only that their cultural content should be partly or exclusively French-Canadian. If at first these textbooks do not constitute a sound investment for commercial publishers, they could be subsidized by federal or provincial grants, or by such institutions as the Canada Council or the Conseil des Arts of the Province of Quebec.

c) recommend new standards for teachers of French. These standards ought to be based on recent studies of the Modern Language Association of America and other institutions which have given much attention to the problem of teaching a second language to children and adolescents. The programmes of the provincial teachers' colleges should be designed to meet these standards.

d) promote the establishment of summer institutes for teachers of French in English schools.[1] The purpose of these institutes would be to improve gradually the teaching of French in the schools without having to wait for a new generation of teachers. Similar institutes could also be founded for the teachers of English in French schools. Attendance at these institutes should not only improve the participants' mastery of the French language and their grasp of the most modern language-teaching methods and techniques, but should

[1]The National Defence Education Act, passed by the Congress of the United States in 1958, allots federal funds among other things to the holding of Summer Institutes for the teachers of foreign languages, since the knowledge of foreign languages by the largest possible number of Americans is considered essential to the defence of that nation. With much more reason, it could be said that the knowledge of French by the largest possible number of educated English-Canadians is essential to the national survival of Canada.

also introduce them to French-Canadian literature and civilization. If the participants of these summer institutes are chosen on the basis of ability and promise, not only will it be insured that a vital aerea of public education will not be neglected in the future as it is now, but also a desirable side-effect will be felt even before a new generation of graduates emerges from the high schools: that of conveying a considerable amount of prestige on the teaching of French in general and French-Canadian civilization in particular. These summer institutes could be held on the campuses of colleges and universities and financed in whole or in part by the federal government and/or the provincial governments, by means of grants and travelling expenses paid to the participants, as is the case with the NDEA Institutes in the United States.

July 1st, 1964.

André S. Michalski,
Department of Modern Languages,
Loyola College,
Montreal 28, P. Q.

NO.: 740-243

TITLE:

AUTHOR: André S. Michalski, PH.D.

Brief of 12 pages; 4 recommendations

REMARKS OF ANALYST: The writer states the brief is based on his impressions and experience as an instructor of language and literature in U.S.A. and Canada and particularly in Loyola College.

THESIS: Schools keep English Canadians ignorant of French Canada and hostile towards the French language. The situation is more sociological and psychological than pedagogical but also due in great part to the teachers' ignorance of French Canada and French language. Thus, the recommendations deal with ways to give better training to teachers of French in the English schools of Canada.

ATT.: RESEARCH

1- P. 3,4, par. 4: the nature of the French instruction in Loyola, an English Catholic institution.

2- P. 5, par. 5: Observation re: the teaching of French in high schools of Montreal.

3- P. 8, par. 11: Assertion re: best age for teaching a second language.

4- P. 9, par. 14
and P. 10, par. 16: Suggestion re: investigating the teaching of French throughout Canada.

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SUMMARY

THE AUTHOR OF THE BRIEF (P. 2, 3, par. 2)

The author has a B.A. (Honours in French) from McGill University and a M.A. and PH.D. (Romance Languages and Literatures; major: Spanish) from Princeton University. He is Chairman of the Department of Modern Languages at Loyola College, Montreal. He is not writing on behalf of Loyola College.

REASONS OF THE FRICTION (P. 2, par. 1)

The lack of understanding between the two principal races in Canada is especially due to the fact that English Canadians do not command the French language and lack knowledge of French Canada's culture. This largely comes from the education they receive in school. Problems are more cristallized in Loyola than in English-speaking institutions of Ontario or the West because Loyola is an English-speaking and Catholic institution in French Canada.

THE TEACHING OF FRENCH IN ENGLISH SCHOOLS OF CANADA (P. 3-8, par. 4-14)

Although the Loyola students have had French previously in High School and often in Grade School they do better in Spanish. They also come to College very ignorant of any literature written in French either in France or in Canada. The efforts exerted to teach French in Loyola do not attain the results expected. Reasons are more social and psychological than pedagogical. The students' hostility towards the French language and civilization has been acquired in the home or/and the schools. The schools are to be blamed for not offering moral guidance and linguistic skills.

The teaching of French in many high schools is self-defeating. Often, the "champion" is the student who "fractures" French most. The school also fails to convey to the students basic notions about French Canada and respect towards it. Students do not learn, for example, that there is such a thing as a French-Canadian literature. This is also due to the textbooks, which deal with France only. Even the teachers

competent in French are ignorant of French Canada. However the teachers in charge of French classes are in general incompetent. As a result colleges and Universities are faced with an impossible situation. And raising the standards in Colleges and penalizing the students for not having learned enough French in High School can bring some result but further discourage many potentially good students.

Radical measures should be undertaken in elementary schools and high schools.

The problems described are general throughout Canada, but their consequences are more disastrous in Montreal, for instance.

The author believes that the Commission, while investigating the teaching of French throughout Canada, will also concern itself with a) the results; b) the training of the teachers; c) the textbooks and teaching aids used. The Commission should also investigate the role played by youth organizations and summer camps.

THE PREPARATION OF THE TEACHERS (p. 9, par. 15)

The heart of the problem is an adequate preparation of the teachers: 1) by the raising of their requirements - by the Departments of education of the provinces - 2) by the teachers' colleges strengthening of their programmes - 3) by better leadership from the universities with regard to French-Canadian studies. Example of a step in that direction: There was not a single French Canadian in McGill French department and no courses in French-Canadian literature. This year, McGill has founded an interdepartmental Institute of French-Canadian Studies. But this is not sufficient.

Measures should be taken on a national scale.

EXAMPLE: The National Defence Education Act, U.S.A., 1958, allots federal funds among other things to the holding of Summer Institutes for the teachers of foreign languages. The knowledge of foreign languages is considered essential to the defence. - With much more reason, the knowledge of French by English Canadians is essential to the national survival of Canada.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-243
M. André S. Michalski
MONTREAL

A. PERSONAL INFORMATION

a) Chairman - Department of Modern Languages, Loyola College, Montreal

b) Educated at McGill University (B.A. Honours French), Princeton University (MA, PhD. Modern Languages)

c) Presents the Brief on his own behalf.

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

p.4 (1) Relatant son expérience à Loyola, M. Michalski déclare:
"But what dismayed me even further, since I taught both a beginners course in Spanish and an intermediate one in French, was that, whereas the teaching of Spanish gave me great satisfaction, my French courses, despite all the enthusiasm that I brought into them, were most frustrating. The students were simply not interested in improving their knowledge of French ... We are coping with a situation which, rather than purely pedagogical, is a social and psychological one."
a) Jusqu'à quel point le milieu anglophone du Québec est-il hostile au français?
b) D'où vient cette hostilité?
c) Sur quoi s'appuie-t-elle: la puissance économique? La supériorité numérique dans le contexte nord-américain?

p.9, para.14 (2) The reference to youth organizations and summer camps seems a little out of place. Is there any background to this point?

p.10, para.15 (3) "Much more far-going measures must be taken..." Apart from the ones you have specified, what other measures could be taken?

p.11, sect.d (4) How rapidly might these institutes be established and under whose sponsorship?

general (5) The brief argues that hostility towards the French language and culture is a sociological and psychological problem rather than a pedagogical one.
Where does the prejudice come from? Do the school nourish it in any way?

C. RESEARCH SECTION

1. QUESTION FROM PROGRAM AND LIAISON

a) Re: Request from Programme & Liaison for information on research on language teacher qualifications, textbooks, etc.

b)

1 A project is being designed in which Mr. Lionel Orlikow will collect statistics on the enrolment in second language classes in primary and secondary grades in the provincial school systems, plus whatever information can be supplied by the Departments of Education on teachers' qualifications and equipment. He will also interview officials and teachers in order to report on the existing programme of second language teaching and any contemplated changes.

2 Mr. R. W. Torrens from the University of Western Ontario is assessing the enrolment and the aims and methods of instruction in French departments in English language universities and in English departments in French language universities, and also the enrolment, aims and methods of training language teachers in English language teacher training institutions. Questionnaires have been mailed to these institutions and Mr. Torrens will visit selected institutions to supplement the replies.

3 Mr. Macky of Laval is designing a programme for assessing second language textbooks.

604

Formerly:
Mennonite Society for Maintaining
and Furthering the German Language

now:
Mennonite Society for the Promotion
of the German Language in Canada

1111 De Fehr Str., Winnipeg 16, Man.

June 20, 1964

To
The Secretaries
Royal Commission on Bilingua lism
and Biculturalism,
P.O. Box 1508
Ottawa, Ca nada

MENNONITE SOCIETY FOR THE PROMOTION
OF THE GERMAN LANGUAGE IN CANADA

submitted to

THE ROYAL COMMISSION ON BILINGUALISM
AND BICULTURALISM

The MENNONITE SOCIETY FOR THE PROMOTION OF THE GERMAN LANGUAGE IN CANADA was organized in 1952 . Many responsible members of the Mennonite community realized that their cultural heritage would be lost if no effort was made to preserve it . The aim of the society is to help young Mennonites to become real bilingual Canadians . If we say bilingual we think of English as the first langua ge and a second language which should be chosen by the individual . We have chosen the la nguage of our cultural heritage - the German language . The society established a German libra ry , supported parochial German language schools , supplied qualified teachers where needed , sponsored German drama and musical programs, organized and supported a German male choire (76 voices) which sings German classical, semi-classical and folk songs , etc. . Local groups of the society are active in British Columbia and Ontario , and to a lesser extent also in Alberta and Saskatchewan . The activities of this society are on the cultural level .

The society at the present has well over 800 members . The members are mainly from Ontario, Manitoba, Saskatchewan, Alberta and British Columbia . Since the question of bilingualism and biculturalism was raised , the membership of our society has risen considerably . There is a fear among Mennonites that they might be deprived of the right to chose the second language. This is naturally of great concern to us , because it involves two important principles : 1) the loss of a rich heritage , and 2) the loss of the freedom of the individua l in our democratic society.

Our society is convinced that Canada is , in the fortunate position to benefit not only from the linguistic and cultural heritage of English and French Canadians , but also from the contributions of peoples of other origins . Therefore we as Canadians would recommend that :

1. Canadia ns should realize that Canada is a multilingual and multicultural country .

2. We agree with point 5 of the Statement of the Royal Commission which says : " More Canadians speak English than French so that there cannot be exact equality in magnitude " .
3. As Canadians we accept English as the official language .
4. In Federal Parliament English and French should be the official languages . On the provincial level English should be the official language , unless the majority of citizens are French Canadians .
5. In schools English should be the language of instruction , exept in the province of Quebec .
6. Since approximately 1/3 of all Canadians belong to minority groups , they should have the right to cultivate the language of their forefathers .
7. Either French, Germa n, Ukranian, Jewish or Icelandic, etc. , depending on the decision of the respective school district , should be introduced in schools as a second language , beginning with grade one . The government should foster a positive attitude to the teaching of other languages and assist ethnic groups to maintain their cultures .
8. The study of a second language is actually a waste of time and effort if the language will find no practical application. Nearly all Mennonite homes understand or use the German language. They should be encouraged to study more thouroughly a language which they still are able to speake .
9. We firmly adhere to the principle that no group should impose its will on another group . The result of a policy of domination or suppression can only be disunity and division .
10. We would like to draw the attention of the Royal Commission to the fact that great efforts are being made to teach the German language in localities with concentrated Mennonite population . There are a number of parochial German language schools in Saskatchewan and Alberta . In British Columbia and Ontario the Mennonite German language schools enrolled several thousand students . In Manitoba over 10 000 students from Mennonite homes study German . These figures do not in-

clude non-Mennonite German schools .

How could any Canadian justly demand that these Canadians should not be free to chose their own language as a second language for their children .

Respectfully submitted by ,

Mennonite Society for the Promotion
of the German Language in Canada

NO.: 760 - 604

TITLE:

AUTHOR: Mennonite Society For The Promotion Of The German Language In Canada (Formerly: Mennonite Society For Maintaining And Furthering The German Language)

Winnipeg, Manitoba

Brief of 3 pages; 10 recommendations

REMARKS OF ANALYST: -Because of its brevity the brief has not been summarized.

-The society accepts the notion that Canada is a bilingual country However, it defines bilingualism as the freedom for an individual to choose "English as the first language and a second language ... the language of our cultural inheritance" which in the case of the Mennonites is German. Apart from the Federal parliament, French shall be the official language only in those provinces having a majority of French speaking citizens.

School districts should have the right to decide regarding the second language to be taught and"the government should foster a positive attitude to the teaching of other languages and assist ethnic groups to maintain their cultures".

ATT.: RESEARCH

p. 2 - Teaching of German in localities with concentration of Mennonites
- parochial German language schools in Saskatchewan and Alberta.
- Mennonites' German language schools in Ontario and British Columbia.
- verify claim that over 10,000 students from Mennonite homes study German in Manitoba (exclusive of students in non-Mennonite schools).

TABLE OF CONTENTS: PAGES

RECOMMENDATIONS: 1 - 3

The society has "well over 800 members" in Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. It has established a library, supports German-language schools, supplies qualified teachers, sponsors German cultural activities including a male choir. Its main interest is the preservation of the Mennonite-German cultural heritage.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-604

Mennonite Society for the Promotion of the German language in Canada

WINNIPEG

A. INFORMATION ON ORGANIZATION

1. MEMBERSHIP

No. 800

Date of Establishment 1952

Eligibility:

Functions: operates library, German-language schools, supplies teacher, sponsors German cultural activities.

2. OBJECTIVES

Preservation of Mennonite-German cultural heritage.

3. HOW BRIEF WAS PREPARED

No indication. Seems "small" homogeneous group, would tend to be fairly reprentative, I should think.

Similar to Mr. Kehler's brief 760-638

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

Recomm. 5

"... In schools English should be the language of instruction, except in the province of Quebec..."

In Quebec the language of instruction should be French? Then, following your recommendations, the English minority would choose English as the second language, but what would be the case in regard to the 39,457 Germans living in Quebec or the 108,552 Italians? The language of instruction would be French, they would choose German or Italian as their second language. When or where will they learn English? (Recomm. 3) The language which you as Canadians accept as the official language of Canada?

760-604

Recomm. 6

"... 1/3 of all Canadians belong to minority groups, they should have the right to cultivate the language of their forefathers..."

Don't they have the right to do so? German Club, Polish Club, New Canadian Theatre in Toronto, ethnic newspapers, churches, even language teaching in some communities?

Recomm. 9

In other words, French Canadians are trying to impose their will on the rest of Canada? You don't believe that they have some historical right to ask some questions about bilingualism, biculturalism in Canada?

28-4-65

Vancouver B.C.

Statement of the Mennonite German Language Society

Our society is convinced that Canada is in the fortunate position to benefit not only from the linguistic and cultural heritage of English and French Canadians, but also from the contributions of people of other orgins. Therefore we as Canadians would like to state that:

1. Canada should recognize that it is a multilingual and multicultural country.

2. We agree with point 5 of the statement of the Royal Commission which says, "More Canadians speak English than French so that there cannot be exact equality in magnitude". (Especially in British Columbia live 119.000 Germans and 18.400 Austrians, that is 140.000 against 67.000 French-speaking Canadians. Findings taken from Dominion Bureau of Statistic).

3. As Canadians we should recognize English as the official language.

4. In Federal Parliament English and French should be the official languages. On provincial level English should be the official language, unless the majority of citizens are French Canadians.

5. In schools English should be the language of instruction, except in most of Quebec and other major French-speaking regions of Canada where French may be the language of instruction.

6. Since approximately 1/3 of all Canadians belong to minority groups, they should have the right to cultivate the language of their forefathers in order to continue to contribute to the cultures of Canada.

7. Either French, German, Ukranian, Jewish or Icelandic - depending on the decision of the respective school district- should be introduced in schools as a second language from grade one. The government and people of Canada should foster a positive attitude to the teaching of secondary languages and assist people of other origins to maintain their cultures.

8. The study of a second language is actually a waste of time and effort if the language will find no practical application. Nearly all Mennonite homes understand or use the German language. They should be encouraged to study more thouroughly a language which they still are able to speak.

9. We firmly adhere to the principle that no group should impose its will on another group. The result of a policy of domination or suppression can only be disunity and division.

10. We would like to draw the attention of the Committee to the fact that in British Columbia round 7.000 students from Mennonite-homes study German at present.

lo. In Vancouver High-Schools studied in:

1957/58 1.172 students the German language

1962/63 2.138 students the German language

1963/64 3.000 students the German language

1963/64 2.200 students the German language at University.

The total German population in Vancouver at present is 52.000 and in B.C. 119.000 and 18.400 Austrians. Some other minority groups must have similar records. How could any Canadian justly demand that those Canadians should not be free to choose their own language as a second language for their children.

President:

David Reimer
5829 Sophia St.,
Vancouver 15,B.C.

Vice-president:

John Gorecki
676 East 53 rd Ave.,
Vancouver 15,B.C.

NO: 790-907

TITLE:

AUTHOR: The Mennonite German Language Society
Vancouver B.C.

Brief of 2 pages ; 3 recommendations

REMARKS OF THE ANALYST:

THEME: Canada is a multilingual and multicultural country. English should be the official language. French should also be official in the Federal Parliament and, on the provincial level, where "the majority of citizens are French Canadians". English should be the language of instruction in schools except in most of Quebec and other major French-speaking regions. The school district should decide whether to introduce French, German, Ukrainian, Jewish or Icelandic as a second language from grade one. Government should help people of other origins to maintain their cultures.

ATTENTION: RESEARCH:

VERIFY: STATISTICS : Page 1 par. 2: German-speaking population of B.C.
Page 2 par.11: Students of the German language in Vancouver High Schools and at University. The German Population in Vancouver.

FIGURES: Page 1, par. 10: The number of Mennonite students in B.C. who study German.

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RECOMMENDATIONS: Par. 4,5,7: 1

BRIEF:

THE ASSOCIATION

No information is given on the Association itself. The brief is signed by David Reimer, President, and John Gorecki, Vice-President, both from Vancouver.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #:790-907
Mennonite German Language Society
VANCOUVER

A. INFORMATION ON ORGANIZATION

Not available

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

p.1. para. 1	But is it? Not really two main language areas or societies?
p.1 para. 3	Do they not see some danger - for themselves - in this policy?
p.1 para. 7	Do you recommend this as a Canada-wide policy?

22-4-65

MEMORIAL UNIVERSITY OF NEWFOUNDLAND
ST. JOHN'S, NEWFOUNDLAND, CANADA

To the Royal Commission on Bilingualism and Biculturalism:

1. The faculty of the Memorial University of Newfoundland in the most eastern and youngest province of the Canadian Confederation respectfully make this submission to the Royal Commission on Bilingualism and Biculturalism.

2. We have taken as the co-ordinates of our position the University and the Province where it is situated. This position has permitted us, we hope, a double measure of freedom, academic freedom to range over the spectrum of interests and disciplines and freedom as citizens of Canada's newest province to present a relatively unbiased view of Canadian Confederation.

3. The problems subsumed under the title 'Bilingualism and Biculturalism' are relatively alien to the province. Only in Labrador, and that only in small measure, owing to recent industrial development, is there any bilingual or bicultural problem. What might have been a bilingual problem on the island itself, in the St. George's Bay area, has long since been resolved by the continued assimilation, in pre-Confederation days, of the population into the English-speaking whole.

4. Though we have addressed ourselves primarily to the bilingual aspect of the problem, the historical experience of the island of Newfoundland may serve to demonstrate our affinities with the linguistic and cultural island of French-speaking Canadians.

5. Our interpretation of the terms of reference of the

Royal Commission precludes the consideration of languages and groups other than the French and English, and therefore confines us to the study of the place of these two languages and groups in Canadian life.

6. We would not wish to be interpreted as lacking in sympathy for those ethnic groups whose origin is neither French or English, especially when some of us count ourselves among them. But the historical antecedents of the Canadian State dictate that French and English be the official languages of communication among Canadians, whether they share identical histories with the English and French or not.

7. For linguistic and practical reasons, and because we observe that neither French nor English language groups insist on a perfectly bilingual population, we reject a solution that would require all Canadians to be fully bilingual, that is, understanding, speaking, reading and writing both languages equally well.

8. Nevertheless we do recognize that accommodation must be made on all sides: those of English background must realize that ideas which have been rigidly set by tradition may no longer be able to function in the twentieth century and that unique ways of life may still be maintained in changing forms; those of French background must be careful not to adhere to a rigid position so that no compromise is possible, and both groups must learn to respect the uniqueness of the many different ways of life in the Canadian mosaic; those of other ethnic origins must absorb the history of Canada and its consequences as their own, sharing their insights without which that mosaic could not exist.

History

9. Since we are to a considerable extent influenced by our

past, we must, in our approach to the current discussion of bilingualism and biculturalism, consider those aspects of Newfoundland's history which have some relevance to the opinions we hold and the suggestions we make. Nor can we alone concern ourselves with the direct impact of French activities in Newfoundland; we must also consider those circumstances which in shaping our society have given us some claim to comprehension of a problem which, as we are Canadians, is our problem.

10. Setting aside the possibility of pre-Cabotian voyages to North America, the French association with Newfoundland goes back to 1504 and thus antedates the epochal voyage of Cartier by thirty years. By the time New France was established British and French fishermen had already driven other rivals from the field and were contenders for control of the Newfoundland fisheries.

11. Both powers, in an attempt to monopolize those fisheries, sponsored colonization attempts in Newfoundland; the English concentrating their efforts on the East coast between Cape Race and Cape Bonavista, the French being deflected to the South and West coasts and to the East coast north of Bonavista. The first French establishment was at St. Pierre in 1604. In 1662, Plaisance, the modern Placentia, was settled, fortified, and garrisoned. In 1672 it became the seat of a royal governor.

12. The military and paramilitary activities which from time to time marked the extent of Anglo-French rivalry in Newfoundland made a difficult life even more difficult for the unfortunate settlers but had little effect on the real situation. For though French expeditions on several occasions captured and destroyed practically every English settlement in Newfoundland, they were ephemeral conquests invariably nullified by British control of the sea.

13. Furthermore, though Newfoundland was included in the territories granted by Louis XIII to the Associates of New France, British Sovereignty, based on the right of discovery and on the formal act of Humphrey Gilbert in 1583, was generally accepted. Nevertheless, the French were accorded a special position in Newfoundland and assertions, such as that in the King William's infamous Act (10 and 11 william III, cap. 25), which forbade the French "to take any bait or use any sort of trade or fishing whatsoever in Newfoundland" remained dead letters. Thus when the Treaty of Utrecht formally admitted British sovereignty over Newfoundland, it also admitted the French to a share in the Newfoundland fisheries; though it excluded them from Placentia and confined them to that section of the Coast between Cape Bonavista and Point Riche passing by the north.

14. For forty years thereafter the French enjoyed a virtual monopoly on the Treaty Shore but during the Seven Years' war Newfoundlanders, seeking unoccupied harbours and new fishing grounds, pushed their way northward to the coast temporarily vacated by French fishermen.

15. However, the French Government, convinced that a continued occupation of the Treaty Shore was essential to the maintenance in Newfoundland waters of a "training school for seamen", determined to make known their position to British negotiations and though peace talks were already in progress, they launched, in 1762, an attack upon St. John's and captured it. St. John's was retaken in the final battle of the Seven Years' War, but the diplomats had been persuaded to shun Pitt's proposed solution of "another campaign or two". In fact the Treaty of Paris not only restored those privileges granted in the Treaty of Utrecht but further gave to the French fishing fleet the right to use the small islands of St. Pierre and Miquelon as a place of shelter

16. But the encroachments of Newfoundlanders had so altered circumstances on the Treaty Shore, especially in Notre Dame Bay, that French dissatisfaction grew apace and was increased by a general feeling that St. Pierre was inadequate as a base of operations. These dissatisfactions, coupled with the decidedly anti-French activities ordered by Sir Hugh Palliser, Governor of Newfoundland 1764-68, helped persuade France to support the rebellious American colonies and to demand, in 1783, "toute la côte depuis le Cap Saint Jean, en tournant par le nord et le nord-ouest, jusqu'au Cap May"* and, in addition, the "droit exclusif" to the fishery on that coast. In fact, the Definitive Treaty of Versailles dated 3 September, 1783, confined the French to that stretch of coast lying between Cape St. John and Cape Ray and as regards the "droit exclusif" declared "that the King of England did not mean to grant an exclusive fishery any otherwise than by ordering his subjects not to molest by concurrence". Nevertheless the Treaty removed the limitations under which St. Pierre and Miquelon had formerly been held and "ceded (them) in full right ... to His Most Christian Majesty".

17. Though the years of war between 1793 and 1815 saw the French fishermen driven from Newfoundland waters, St. Pierre and Miquelon captured, and their inhabitants sent back to France; nevertheless, in the years following 1815 the French not only returned to Newfoundland but converted the promise "not to molest by concurrence" into a de facto "droit exclusif".

18. But the number of Newfoundlanders settled on the Treaty shore increased: partly because of a custom whereby French fishermen hired Newfoundlanders to protect their properties

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* Cape May at the tip of the Burin Peninsula, not to be confused with Cape Ray.

during the winter when they themselves were perforce absent; partly through a process of encroachment during early spring, late autumn and winter. This growth of population, the extensive stands of timber, the fertile soil, and the valuable lobster fishery of the West Coast, the prospect of mineral development, and the activities of missionaries of several denominations who prompted demands for roads, schools, police protection, and representation in the Colonial legislature led the Newfoundland Government, as the nineteenth century wore on, to insist even more vigorously on what they had been demanding since 1832: the right to assert their control over the whole island.

19. But it was the growing challenge from Germany that finally compelled France and Britain to compose their differences. In the general settlement of 1904 Newfoundland acquired, for the first time, sovereignty over the whole of its territory though St. Pierre and Miquelon remained, as they still do, part of metropolitan France.

20. Thus was concluded an association which had lasted for four hundred years but whose linguistic and cultural impact had been surprisingly slight. The fishermen who came in large numbers to Newfoundland each summer and departed, according to the terms of the several treaties, in the early autumn, who were confined to the strand and forbidden to erect permanent structures, left behind them in Newfoundland nothing more than a variety of place names, a few family names along the Great Northern Peninsula, indicative that deserters from the fleet had settled on the Coast and had been assimilated into the local population, and one small French-speaking community in the St. George's Bay area.

21. The origins of this community are obscure and its early development has not been recorded since, like most of the

Newfoundland coast, this area was settled despite the law. Even after the introduction of Responsible Government it did not come within the purview of the Newfoundland authorities because it was part of the Treaty Shore. There are indications, however, that the earliest settlers were Channel Islanders and around the nucleus thus created were gathered French sailors and fishermen who defied the law and remained in Newfoundland, Acadian French from Nova Scotia, as well as occasional migrants from St. Pierre and from Quebec. The predominating influence appears, however, to have been Acadian.

22. This community developed in complete isolation from the rest of Newfoundland but maintained tenuous links with Nova Scotia and with Quebec. As Father Brosnan states in his Pioneer History of St. George's Diocese:

> "Living six hundred miles from Quebec ... they ever looked towards that queenly city as the seat of the local representative of the church to which alone they gave allegiance ... and from which no motive was found strong enough to completely divorce them."

23. Between 1850 and 1868 a French priest laboured among them but when, despite his best efforts, Bishop Mullock failed to find in Quebec a French-speaking successor to the pioneer missionary, an Irish priest from Nova Scotia was appointed to carry on the work. Thereafter, the Irish influence dominated the church on the West Coast as it had done from the beginning in the East. The consequent decline in the use of the French language was hastened by the influx of English speaking settlers from Nova Scotia and from other parts of Newfoundland. By the time the area came under the direct control of the Newfoundland Government the process of assimilation was well advanced and this process has not been reversed, nor even checked.

24. But though the cultural and linguistic impact of the French on Newfoundland was slight, the economic impact was

more pronounced. This is true in the negative sense that the very existence of a "French Shore" prevented any development of nearly one half of the entire coastline of Newfoundland prior to 1904. It is also true in the positive sense, particularly with relation to the South Coast. For the French fishing fleet, based at St. Pierre provided a seller's market for caplin, herring, and squid, the bait without which the fishing fleet could not operate. And the bounties on codfish paid by the French Government enabled French fishermen to pay cash to Newfoundland fishermen for bait supplies. To those who had never known anything but a particularly pernicious credit system the lure of cash was irresistible, especially since it could be exchanged at St. Pierre for tax free tobacco, rum, brandy, as well as items of food and fishing supplies. The great increase in the population of the South Coast west of Burin in the years following the Napoleonic wars was due in no small degree to the inducements offered by the annual presence of the French fishing fleet and the proximity of St. Pierre. Though the Newfoundland Assembly fumed that the sale of bait was in fact aiding and encouraging Newfoundland's chief competitor in the European fish markets; and that the loss of revenues occasioned by the smuggling trade was disastrous to the island's economy, nevertheless little success attended their efforts to change the situation. But despite the extensive trade there were, apart from a few cases of intermarriage between residents of St. Pierre and the Burin Peninsula, few contacts at the cultural or linguistic level and little cultural exchange.

25. What then remains to remind Newfoundlanders of the long French association with their land? Some tenuous connections between St. Pierre and the Burin Peninsula, for the economic links have diminished to insignificance; the mouldering fortifications at Placentia; some few family names and a great wealth of place names; some exhibits in the Provincial Museum;

a chapter in the history text books, and a small French-speaking population in the St. George's-Port au Port area which has been almost completely assimilated. For the rest, even the memory hardly exists. Not the memory of French soldiers who ravaged the East Coast and were through a century and a half the dreaded enemy; not the memory of the bitter anti-French campaign waged by the Newfoundland Legislature for more than half a century; not the memory of alien fishermen who came annually to occupy half the Newfoundland coast and to monopolize the fertile fishing grounds along that coast. And why? Perhaps because the Newfoundlander has through four and a half centuries become innured to difficulties, to obstacles, to fire, and storm, and disaster. He has clung stubbornly to a hard and stubborn land and wrestled with a relentless sea. He has had to develop, because of this, such qualities as perpetual optimism and a ready willingness to wipe clean the slate of unhappy memories and confidently to expect better times ahead. Such qualities leave little room for contemplations of old sores.

26. And this leads directly to another aspect of Newfoundland's history which may have some relevance to the problem in hand. Consider this statement:

> "However another factor was to assert itself, one which has not ceased, during almost two hundred years, to make itself felt. That was the struggle for survival .... I do not think that, in all modern history, we can find anything approaching this effort, this persistence under similar circumstances. This fight for existence has .... brought about some inevitable hardships. The incalculable energy which had to be expended in that struggle prevented our forefathers, for a long time, from realizing .... progress and advancement in many spheres, in culture and, especially in the economic field.
>
> Practically sealed off from contact with their motherland, drained of financial resources, ruined by the Seven-Years' War, having no other riches than what they could wring from the soil ...., obliged to wage constant conflicts to preserve their essential values, their faith, their tongue, their civil rights and law - how could they vie with others in getting the most out of the country, of sharing in its wealth, of training the first craftsman?"

27. This was written of the Quebec French by His Worship Mayor Jean Drapeau though it might, with minor emendations, have been written of Newfoundlanders by a Newfoundlander. For except during the brief period between 1610 and 1637 when several colonization attempts were made with the consent of the crown, settlement in Newfoundland was, until the second quarter of the nineteenth century, forbidden by law. For two centuries the steadily growing population was driven into isolation, forbidden the right to build permanently or to cultivate the soil, persecuted by transient fishermen, without law except for the brutal ministrations of the fishing admirals and, these failing, the quarter-deck arbitrariness of naval surrogates, without protection from belligerents in time of war or from rapacious traders in time of peace, always a pawn in international politics, frequently threatened with deportation, without schools or teachers, without churches or clergy. Confronted with such difficulties there was neither time nor energy for anything but the struggle to survive and little enough for that. We have some right to claim to understand the Quebec position as expressed by Mayor Drapeau.

28. And we may find another parallel. The population of Newfoundland was increased in the late eighteenth and early nineteenth century by an extensive infusion of Irish immigrants. And though they spoke the same language as Newfoundlanders of English or Scottish ancestry they were separated from them by a centuries old enmity, by a strong sense of unrequited wrongs and oppressions, of rights denied, and by religious faith. And furthermore, the Irish immigrant to Newfoundland in this period found, for whatever reason, the doors of economic opportunity, of official position, of political patronage, closed to him. The first half-century and more of self-government in Newfoundland was plagued by the divisions thus created and the struggle consequent upon the Irish demand for

political, social, and economic parity was frequently a bitter one.

29. Fortunately, there were always men of good will, who, whether they were English or Irish, Catholic or Protestant, were Newfoundlanders first and were thus anxious to assure that the future should not be darkened by shadows from the gloomy past. In time such men bound up the wounds of internecine strife and effected an accommodation which to this day has not ceased to influence the development of our political and social institutions. The most obvious example of that accommodation is Newfoundland's unique school system. Thus, though we cannot claim to have discovered a perfect solution, nor even one which would be unanimously accepted as satisfactory; yet we can claim to understand the aspirations of those who still seek an accommodation of any sort.

30. Again, the uniqueness which we ascribe to Newfoundland's school system is but a part of what can only be described as a unique historical experience. And as a consequence of that experience Newfoundland has developed a distinctive way of life, or culture if you will, which has in the past feared and resisted absorption. The resistance to the idea of Confederation itself, which was manifest in Newfoundland from 1864 until the actual achievement of Union in 1949 is indicative of this tendency. And among those who in 1948 supported Confederation there were many who believed that in so doing they were advocating a Union which would make them part of a Canada culturally strong enough to allow, indeed encourage, the preservation of that which was distinctively a Newfoundland way of life.

Confederation

31. Are the peculiar aspects of Newfoundland history in any way applicable to Canada as a whole? Do we, for instance, have a legal constitutional agreement with the Province of Quebec to

foster her uniqueness? There are obvious constitutional guarantees in the British North America Act regarding the use of the English and French languages and the privileges of religious minorities to establish schools. Beyond this has English Canada a "contractual" agreement with French Canada? This so-called "Compact Theory" of Confederation usually arises when the question of the amendment of the BNA Act is under discussion; can this point of view be extended to include an unspoken agreement, between the two peoples? We suggest that it can. There is no legal foundation, no historical foundation to a strict interpretation of this theory; but there was an understanding running through the Quebec Act, the Act of Union and the BNA Act that if the French wished to remain unassimilated, the English would accept this basic fact of Canadian political life and together the two could go on from this point to seek a mutually satisfactory accommodation. We suggest, in short, that there is a moral agreement between two peoples for the preservation of the essential ingredients of French culture: her faith, her language and her civil law.

32. And what role has the Province of Quebec in this "Agreement"? Is it correct or even acceptable that Quebec as a constitutional entity should claim all the prerogatives of the French people? Strictly, a legal interpretation of the BNA Act would not seem to support such a view. Quebec, as a province, is one among ten and has no constitutional prerogatives that are not equally the property of any other province. But as a counter to this argument - if the Province of Quebec does not speak for French Canadian culture, who does? Is the spokesman to be the Federal Government; the concerted provinces of Quebec, New Brunswick and Manitoba; or even a separate political party? Faced with these alternatives, we would do well to recognize that the Province of Quebec has a special moral responsibility to all French Canadians.

33. On this issue we would add, however, one final point. The Province of Quebec, as a province, must not be encouraged to use her position as the guardian of French Canadian rights to claim too special a place in the Canadian Confederation, particularly on financial matters. We in this province are more conscious than most of the costs of Confederation. From Newfoundland's point of view the federal treasury must not be emptied to satisfy the demands of already rich provinces. Ontario and Quebec tax the profits of corporations earning money all across Canada, including of course Newfoundland. Since 1949 Newfoundlanders buy an increasing amount of goods and services from the mainland - goods and services not previously bought. The wages earned in producing these items are taxed by Ontario and Quebec. In short, the people of Newfoundland are contributing to the taxed wealth of Ontario and Quebec. Newfoundlanders share with the Quebeckers a desire to maintain a distinct culture; but from this province we argue that complaints in the cultural and linguistic fields must not be used by politicians who dislike the current fiscal arrangements between provinces.

34. But this is not the end of the matter; equally and more important in view of the current Canadian ferment, it is now very necessary that the Federal Government take up its responsibilities. This is not to suggest that education or biculturalism should be direct federal responsibilities. There are practical, administrative, constitutional and tempermental obstacles to this as a solution. But if the premise were granted that the problems of bilingualism and biculturalism are national problems, requiring national solutions, we could go on from there to concrete national suggestions. Further, before widesweeping and disrupting constitutional solutions are sought, we might be better advised in Canada to seek linguistic and cultural solutions to what may be first of all a linguistic and cultural problem. We suggest therefore that the Federal

Government create a clearing house for the dissimination of new ideas and new programmes that will assist in the attempt to find a new modus vivendi between the two founding nations.

Bilingualism Among The People

35. We take it as axiomatic that in a bilingual state such as Canada bilingualism should not only be theoretically encouraged but also aided in practical ways by the central Federal Government, in order to ease problems of administration and promote dialogue between the two principal groups that will lead to greater national unity and cohesiveness. Bilingualism is not a provincial problem but a national problem since French-speaking minorities in the provinces with the exception of Quebec and New Brunswick are quite small; but considered as a whole, French-speaking Canadians constitute one-third of the population. Consequently, it is the responsibility of the Federal Government to provide practical national solutions for this linguistic problem.

36. It has already been stated that a Royal Commission on Biculturalism and Bilingualism can consider only the French and English groups and languages in Canada, and that the status of other minorities and languages does not come within the Commission's terms of reference. Members of minority language groups might observe that suggestions made in this brief concerning bilingualism are of a long term nature, and, in fact, principally concern the teaching of French and English as second languages in the schools, since this instruction must keep pace with improvement of instruction in other disciplines.

37. Total bilingualism for all Canadians is an impossible goal and could lead to harmful results deleterious to both language groups. Mixing of the two languages or excessive borrowing from one to the other must be prevented, in order to maintain each as a satisfactory means of communication with

the outside world. If we keep to the present pattern of having one language as a mother tongue and learning the other language in school, the dangers of popular bilingualism, which means bilingualism of the total population, may be avoided. A goal that is attainable within the limits of the educational system, if everyone works toward it intelligently, would be for most Canadians to understand the second language, English or French, when it is spoken. There are several ways in which such a goal can be promoted.

38. (1) Expansion and encouragement of the presently established pattern of teaching children, at an early age, to understand the second language when it is spoken, before learning to speak, read or write it. It should be realized that it is much simpler to learn to understand a second language than to speak it, and that this skill is learned very quickly and easily by children before they reach the average age of twelve years. We must not make the mistake of teaching the second language in the early grades in the same way that it is taught in the secondary school. In the junior school the emphasis should be on oral work and, indeed, this emphasis should be continued in the secondary school in augmentation of the present curricula. (The importance in this discussion of French or English as the second language to be preferred over the others in the schools need hardly be mentioned. In the following we have discussed French in the role of second language, but the argument applies equally to the te ching of English as a second language.)

39. The early years must be spent in learning to understand the language when spoken, an aspect that is almost totally overlooked today, yet one that is essential if we are to obtain the necessary dialogue between the two great segments of our population. Furthermore, this needs to be done early for several reasons: (i) to take advantage of the young child's natural capacity for imitation of what he hears,

(ii) to introduce the second language through its sounds, as the mother tongue is first introduced, so that the child becomes familiar with the sounds from an early age, (iii) because this kind of instruction can be given to all, whereas written and grammatical instruction may need to be limited to those having the necessary linguistic capacity; such specialization fits most easily into the high school levels.

40. In the early stages, therefore, the teacher should speak only French and the children may be allowed to answer in English. After a year or two the written word may be introduced to encourage reading, and the child may be required to say a certain amount in French, but the emphasis should still be on listening and understanding. In the high school grades the present curricula could still be followed, but with a much greater emphasis on oral work.

41. The mass media are not satisfactory for this kind of instruction, and a means should be sought by the Federal Government through interprovincial co-operation for finding and accrediting teachers from each linguistic group to teach their own mother tongue as a second language at this level. Awakened to the necessity of second language instruction at an early age, school authorities in Newfoundland are quite ready to undertake such language teaching. They will experience difficulty, however, in recruiting competent instructors whose native language is French, both because of limited contact with French-speaking teachers willing to come to Newfoundland and because of limited funds for the adequate remuneration of specially trained instructors. Encouragement should be given to prospective language teachers by financial recognition.

42. (2) A secondary CBC network, with studios in a center such as Montreal, and relay stations in every major Canadian center, broadcasting lessons, news, etc., in both languages

and filling in with programs from the French and English networks to encourage understanding of the second language among adults.

43. (3) Establishment of a center by the Federal Government with interprovincial co-operation for the production and control of courses and course materials to be used by the new network. This center could also be used for the supplying of information on second language teaching, for the encouragement of the recruiting of suitable second language teachers, and also for the establishment of new standards of accreditation for second language teachers who would be permitted to teach in any Canadian province. If this center were set up in one of the universities - at Laval, for example, where a full university certificate is given in second language pedagogy - then the center could establish its own standards and supervise the teaching of courses to those standards.

44. (4) Organization of a programme of assistantships in French and English at schools and universities, along the lines of the British and French Government assistantship programmes, in which undergraduates or recent university graduates would be paid by the host provincial government. It is to be regretted that students from French-speaking and English-speaking Canadian universities go to other countries in order to gain fluency in English or French and at the same time teach conversation in their own language, while in Canada the setting exists for such exchange, and the need for such instruction is great.

Bilingualism in the Federal Civil Service and in the Armed Forces

45. It would seem neither reasonable nor just that the federal civil service should depend on a sort of French "Veterans' Preference" for the efficient running of a bilingual federal administration. We doubt that anyone would seriously advocate the "reservation" of a certain percentage of senior posts for French-speaking Canadians. It is not necessarily true that a

Senior Official who does not speak French will be able to, or wish to, ignore the French point of view.

46. Nevertheless, since Canada is a bilingual state, it follows that her federal civil service must make equal use of French and English in such simple matters as writing letters, filing, internal communication and over-the-counter communications with Canadian citizens. When most Canadians are able to understand the second language it will be a simple step to expect, and insist upon, a federal civil service that is reasonably bilingual. It is not for us to suggest the details by which departments and the Civil Service Commission can work out their priorities and timing in the attainment of this goal - although thought might be given to salary incentives - we can however urge the importance of the goal: the goal that at the national level in the fields of public administration, public corporations etc., French should become co-existent with English.

47. Because of the importance of immediate and unambiguous communication in the Armed Forces, and because Canadian forces are likely to be involved as units with Commonwealth and American forces, English should continue to be the language of the Canadian Armed Forces. Since, however, every officer is responsible for the welfare of his men, special remuneration should be made to any officer who is convincingly bilingual and thus in a position to achieve a more personal and sympathetic dialogue with all his subordinates.

Bilingualism in the Schools and Universities

48. The most important single problem in this area is the educational rights of minorities. In the Province of Quebec the French and English, Roman Catholic and Protestant groups are given provincial support through the operation of two school systems. In many of the other provinces, however, where the French Canadians form linguistic and religious minorities, this

support is denied.

49. If Canada is to be one single cohesive nation, the rights of both languages must be recognized from coast to coast. In education this means government support for those schools in which French is used as the language of instruction, and the providing of schools and curriculum and examination standards where there is a sufficiently large group of people who are French speaking.

50. The question of religion must be discussed dispassionately as a cultural phenomenon. French culture in Canada is predominantly Roman Catholic, and French Canadians consider Roman Catholicism as part of their distinctive cultural heritage. For this reason, and because Roman Catholics in general seek for separate schools for their children, it is important to French Canadians that their schools be of a confessional type.

51. Outside Quebec most provincially-supported schools are secular. It is felt, however, that there are substantial numbers of people who wish to maintain a system of religious-based education; and, indeed, the governmental recognition of only one point of view, religious or secular, is typical of totalitarian rule. A truly democratic state should have room for more than one attitude to education. This is not to say that the right of parents to educate their children is an unlimited right. There are very few unlimited rights. But in Canada the seeming intention of Section 93 of the BNA Act was to entrench the rights of "Her Majesty's Roman Catholic subjects" to educate their children in separate (denominational) schools be they English or French.

52. We find that England, with an established church, has now achieved separation of church and state in education by support of <u>all</u> minority groups provided that their schools meet national educational standards. In France, too, where there has been no established church since 1905, the de Gaulle regime has

recently extended support to separated schools along the British pattern. This does not entail a heavily denominational system of Protestant and Catholic Boards of Education, but support for all schools and teachers that attain national standards within the national framework, regardless of the nature of the institution or the creed of its members.

53. We propose the following minimal rights for French- and English-speaking Canadians in every province:

(1) Official curricula and examinations for both languages in elementary and high schools.

(2) Support for all educational institutions, whether public or private, which conform to an educational standard laid down by the Provincial government, and not by the minorities themselves.

54. At this point we might draw attention to a working accommodation of the type we have in mind: an accommodation between two languages, two provinces and two confessional groupings in Labrador City, Newfoundland. In order to provide education for the children of a work force which is 22.9% French, private enterprise has encouraged the establishment of a school system teaching in two languages. At the elementary level, under the guidance of two Boards of Education, Roman Catholic and private, pupils are instructed in the second language, beginning at the Grade One level, by teachers to whom the language is native. Adequate salaries attract teachers from English-speaking Newfoundland and French-speaking Quebec and New Brunswick. In the English stream the Newfoundland curriculum is used and that of the Province of Quebec is used in the French stream. At the secondary level, which is administered by the same private school board, instruction is given in English, making use, however, of French-speaking teachers for instruction in French as a second language. The

Newfoundland curriculum is used up to Grade XI, but the Grade XII is in preparation for High School McGill Entrance Certificate. It might be observed that the farsighted planning, impetus and provision for bilingual instruction in this instance came from commercial sources.

Recommendations

55. We therefore recommend that the Federal Government assume the responsibility of initiating accommodation among the provinces by promoting the understanding of the second language, and to that end encourage an interprovincial conference on education which might consider second language instruction, the need for accreditation and recruitment and training of teachers (including an assistantship programme), and the establishment of an information center; that at the conference, provision be made to fulfil obligations to provide for official curricula in both languages and for denominational schools; that an extended secondary CBC network be established; that in the federal civil service French and English co-exist as working languages; that the language of the Canadian Armed Forces be English, but that recognition be given to French-speaking officers.

18th. May 1964.

TITLE.

AUTHOR: The faculty of the MEMORIAL UNIVERSITY OF NEWFOUNDLAND, ST. JOHN'S, NFLD.

Brief of 21 pages; .....recommendation(s)

REMARKS OF ANALYST.

The brief states the possibility of a certain bilingualism for most Canadians and suggests means to achieve that goal. The two parts on bilingualism are especially interesting.

ATT. ANALYST:

Verify the history of French connection with Newfoundland (the French shore and St. George's Bay): p. 4,5,6,7 and especially par. 23: Bishop Mullock's efforts.

Verify p. 20 par. 54: the privately-run bilingual school system in Labrador City, Nfld.

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RECOMMENDATIONS: p. 21, par. 55
See also: p. 15, par. 38 - p. 16, par. 42
p. 17, par. 43 - p. 17, par. 44 - p. 21, par. 53

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TO THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM.1,2

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TO THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

- The co-ordinates of our position are the University and the Province where it is situated.
- Hope to be unbiased.
- The problems of bilingualism are relatively alien to Newfoundland (except in Labrador, owing to recent industrial development). The only French community, St. George's Bay area, has been assimilated long ago.
- Our historical experience has affinities with French-Canadians.
- Interpretation of the terms of the Royal Commission confines to the study of French and English languages and groups. No lack of sympathy for the other ethnic groups "but the historical antecedents of the Canadian State dictate that French and English be the official languages of communication among Canadians, whether they share identical histories or not".
- Reject of full bilingualism for all Canadians "that is, understanding, speaking, reading and writing both languages equally well". Accommodations to be made on all sides: the English must understand that traditional ideas "may no longer be able to function in the XXth century....the French must be careful not to adhere to a rigid position so that no compromise is possible..... those of other ethnic origins must absorb the history of Canada and its consequences as their own.....".

HISTORY

Summary of certain aspects of Newfoundland's history which have some relevance to the suggestions made and which explain their claim to comprehension of the problem. (Par. 10 to 26)

Par. 26: a statement from Mayor Jean Drapeau on French Canadians' struggle to survive.

Newfoundlanders also had to struggle to survive. Another parallel with Quebec is found in the Irish immigration that came to Newfoundland. Fortunately, despite all the differences of origin and religion, accommodation was reached, the most obvious example of it being Newfoundland's unique school system.

CONFEDERATION

There is no legal foundation, no historical foundation to a strict interpretation of the so-called "Compact Theory"; but there was an understanding running through the Quebec Act, the Act of Union and the B.N.A. Act that if the French wished to remain unassimilated, the English would accept this basic fact of the Canadian political life. We suggest that B.N.A. Act can be an unspoken agreement between the two peoples.

We recognize that the Province of Quebec has a special moral responsibility to all French Canadians. But no right for Quebec to claim too special a place in the Confederation, particularly on financial matters. Complaints in the cultural field must not be used by politicians who dislike the current fiscal arrangements between provinces.

We suggest that, before disrupting constitutional solutions are sought, the Federal Government create a clearing house for the dissemination of new ideas and new programmes that will assist in the attempt to find a new modus vivendi between the two founding nations.

BILINGUALISM AMONG THE PEOPLE

In a bilingual state such as Canada, bilingualism should be aided in practical ways by the central Federal Government. Bilingualism is a national problem. French-speaking minorities, (except Quebec and New-Brunswick) are quite small but French-Canadians constitute a third of the population of Canada.

Total bilingualism for all Canadians is impossible. A goal that is attainable would be for most Canadians to understand the second language when it is spoken.

1. Teaching children, at an early age, to understand the second language when it is spoken, before learning to speak, read or write it. In the early stages, the teacher should speak only the second language...emphasis on listening and understanding. A means should be sought by the Federal Government through interprovincial co-operation for finding and accrediting teachers to teach their own mother tongue as a second language at this level. School authorities in Newfoundland are quite ready to undertake such language teaching.
2. A secondary CBC network in a center such as Montreal, with relay stations, broadcasting lessons, news.....in both languages and with programs from the French and English networks.
3. Establishment of a center by the Federal Government with inter-provincial co-operation for the production and control of courses used by the network. If this Center were set up at Laval, for example, the center could establish its own standard and super-vision.
4. Programme of assistantships in French and English in which under-graduates or recent university graduates would be paid by the host provincial government (instead of going to other countries to gain fluency).

BILINGUALISM IN THE FEDERAL CIVIL SERVICE & ARMED FORCES

Against the "reservation" of a certain percentage of senior posts for French-speaking Canadians. However, when most Canadians are able to understand the second language it will be a simple step to insist upon a federal civil service reasonably bilingual. One goal is that at the national level in the fields of public administration, public corporations etc., French should become co-existent with English.

In the Armed Forces: English should be the language because of the importance of unambiguous communication in the Armed Forces and because of involvement with Commonwealth and American forces. Special remuneration to bilingual officer.

BILINGUALISM IN THE SCHOOL AND UNIVERSITIES

Educational rights of minorities: the most important problem. Need of government support for those schools in which French is used as language of instruction; need of providing schools and examination standards where there is a sufficiently large French-speaking group.

"It is important to French Canadians that their schools be of a confessional type. The government recognition of only one point of view, religious or secular, is typical of totalitarian rule. A truly democratic state should have room for more than one attitude to education..." In Canada the seeming intention of Section 93 of the B.N.A. Act was to entrench the rights of 'Her Majesty's Roman Catholic Subjects' to educate their children in separate (denominational) schools be they English or French. In England and in France (now): government supports separate schools.

Example of an accommodation in a school system: A private enterprise in Labrador which has established a school system teaching in two languages, 22.9% of the work force being French. French-speaking teachers from Quebec and New-Brunswick and English-speaking ones from Newfoundland. Quebec curriculum for the French and Newfoundland curriculum for the English at the Elementary level. At the secondary level: preparation for High School McGill Entrance Certificate.

BRIEF SUBMITTED TO THE

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Edward McWhinney,
Professor of Law,
University of Toronto.
June 18, 1964.

Federalism, Biculturalism, and Constitutional Change: Statement by Dr. Edward McWhinney, Professor of Law, University of Toronto, dated June 3rd, 1964.

1) I will attempt, in the present statement, to offer some thoughts on the nature of Federal Constitutionalism generally, and also, more specifically, of the lessons that Canadians may have to learn from the concrete experience of other countries with a bilingual or bicultural heritage.

2) I take it that the Royal Commission, at this stage, is not interested in having from me a detailed, particularised analysis in comparative constitutional law. My past writings in the area of comparative federalism are, in any case, readily available. I may mention here my recent monograph "Comparative Federalism: States' Rights and National Power", which appeared in 1962 and which is a comparative examination of United States, Canadian, and German federal constitutional experience; my book "Judicial Review in the English-Speaking World" which first appeared in 1956 with a second edition in 1960, and which gives, among other things, some special attention to the role of Supreme Courts in federal states as, in effect, "umpires" of the federal system; and my study "Constitutionalism in Germany and the Federal Constitutional Court" which appeared in 1962 and which is an examination of German federalism since the War and the special contribution made thereto by the federal judiciary.

3) My experience as a professor includes some five years in the United States as a Lecturer and Assistant Professor at Yale University (in Law and Politics); and two semesters in Germany as a Visiting Professor at Heidelberg (at the Max-Planck-Institut für ausländisches öffentliches Recht und Völkerrecht, and at the Institut für Politische Wissenschaft". In addition, I have lectured extensively in the European Common Market countries, (especially

in Italy, France, Germany and Luxembourg), and in Switzerland. And I have also been Legal Consultant to the United Nations, with special responsibility for examining Race Relations in South Africa. In the light of this varied experience, and also having regard to the realities of the demands on constitutional lawyers in Canada today, I am at present undertaking further examination of the special problems of constitutionalism and constitutional law in plural societies, which necessarily include, of course, bilingual and bicultural societies.

4) It is clear, I think, that the basic concept of federalism, in Canada today, is a many-faceted one. For some, and this in general seems to include most of the professorial specialists in English-speaking Canada, federalism connotes simple regionalism as represented, institutionally, in a division of governmental powers between a central government and ten regional or Provincial authorities of co-ordinate status and mathematically equal powers. I take it that the archetype of such a federal system would be that of Australia; and it is clear that this relatively simple, uncluttered federal structure operates most easily in the case of a racially homogeneous society without any significant, geographically territorialised, ethnic-cultural minority groups.

5) For others, federalism is clearly a machinery device for effectuating decentralisation of governmental powers and of community policy-making in general. In its noblest form, this is Jefferson's ideal of democratic government translated into constitutional form. On the other hand, in contemporary terms it may run the risk of becoming no more than a type of institutionalised laissez-faire, whereby those who can no longer control the legislatures look to the law courts for protection of their own economic and social special interests and group privileges. Federalism certainly seems to have operated this way in the "gilded era" of American capitalism, in the period roughly from the end of the American Civil War until the inauguration of President Franklin

Roosevelt's second term, when the "gospel of wealth" attained almost the status of a constitutional dogma. There may be basis for suggesting that, in the case of Canada also, States or Provincial rights have, in the past, served as a constitutional cloak sheltering, or otherwise lending respectability to, the more uninhibited demands of economic pressure groups to be free from governmental regulation of whatever form. The courts, certainly, may have helped such a condition in Canada by the somewhat unnecessary, "no man's land"-type decisions in effect establishing particular areas of social and economic policy to be beyond the reach of governmental power, whether Provincial or Dominion.

6) For others, still, federalism in Canada, if it is to be really meaningful as law-in-action, must be a recognition, in legal-institutional terms, of the two original -- it is asserted, "founding" -- ethnic-cultural traditions in Canada. I take it that this is the special sense in which French Canadian juristic spckesmen view Canadian federalism today.

7) Several major comments seemed called for in relation to the last-mentioned special conception of Canadian federalism, since it is clearly at the base of the great constitutional debate in Canada today.

8) First, I take it that we are none of us disposed, today, to try to rest on the strict letter of the constitutional text of 1867 and to repudiate Quebec's contemporary claims on the ground that they are constitutionally novel, or historically untrue in terms of an original, Founding Fathers' conception of the Canadian constitutional system. As Common Lawyers, certainly, we accept Holmes' dictum that it is revolting to have no more substantial justification for a particular legal proposition than that so it was laid down in the time of Henry IV. The spirit of the Common Law is one of change -- of dynamic and continuing adjustment of old positive law texts and rules to changing societal conditions and expectations. It is not less true today of the Canadian constitution than of other constitutions that have operated in countries with a

Common Law legal tradition -- whether in whole or in part -- that it has changed markedly since 1867. Under the impact of judicial interpretation, on the part of the Privy Council and to a lesser extent the Canadian Supreme Court, and less perceptibly perhaps through developing custom and convention, the constitution has been substantially revised and rewritten as a matter of (in Legal Realist terms) law-in-action.

9) It seems to me, in this sense, that, as a matter of constitutional law-in-action, we have, to a very marked extent already, since the War, accepted Quebec demands for a bicultural, "dualistic" conception of Canadian federalism, involving "concurrent majorities", French-speaking and English-speaking, on major issues of political, social, and economic policy going, as Quebec's various authoritative spokesmen would see it, to the fundamentals of Quebec's culture and special way of life. One thinks, in this respect, of such political causes célèbres as the compromise resolution of the military conscription issue of World War II; the Dominion government's practical acquiescence, over the past decade and a half, in the effective stalemating of the various Dominion-Provincial conferences' attempts at devising an autonomous, self-operating, formal amending machinery for the constitution; the various Dominion-Provincial exchanges over Old Age Pension schemes and Social Security provisions generally; even the most recent clamorous public debate over adoption of a new and distinctive Canadian flag and national anthem.

10) From the viewpoint of comparative legal science, there is nothing that is especially novel, or per se objectionable, in one constituent unit in a plural society's claiming special status and privileges going beyond those of the other constituent units. The scientific literature on comparative federalism recognises various historical examples of authoritatively sanctioned, (in constitutional terms), inequality as between different component units of a federal system; even though the Continental European examples actually cited by French-speaking jurists in support of their own claims for a specially privileged status for Quebec in the Canadian federal

system, tend to prove, on study in depth, to be rather more ambiguous in the historical lessons they have to offer than Quebec jurists would seem to believe.

11) What one is entitled to ask, I think, however, is that the proponents of any projected positive law rewriting of the British North America Act of 1867 and related constitutional instruments should demonstrate clearly and concretely just what it is, in present constitutional arrangements, that they feel fails to give adequate outlet for Quebec's special interests and demands; what it is, in positive law terms, that they would wish to substitute in place of these present constitutional arrangements; and how far, if at all, the proposals for change are reasonable, meaning, now, reasonable not only in relation to Quebec but also reasonable in relation to the country as a whole.

12) In this sense, I would suggest that Quebec constitutional spokesmen have failed so far to satisfy the "rule of reason" and adequately to discharge the onus of proof of the reasonableness of any proposals for positive law change in the British North America Act that they may wish to advance. There is certainly no disposition on the part of English-speaking jurists to resist constitutional change as such; for acceptance of the principle of change in the positive law, as society itself changes, is, as we have said, basic to Common Law legal philosophy. It is simply that any proposals for change must surely rest on some more substantial evidence of general utility and general reasonableness than the ipse dixit of their proponents alone.

13) One wonders, in this regard, if the further and ampler realisation and implementation of a dualistic, French-speaking and English-speaking, federalism in Canada cannot better proceed, as, it may be suggested, it has proceeded very substantially up to date, through the quieter constitutional methods of developing custom and convention, manifesting themselves sometimes in positive inter-governmental action, and sometimes in positive inter-governmental in-action and self-restraint. I take it that the dynamic of the

achievement, in Canada, of this increasing federalism of "dual sovereignties" (French-speaking and English-speaking) has lain in the realities of location and organisation of political power in the major political parties in Canada, with their substantial Provincial orientation; and in the basic truth, amply vindicated by the experience of all the Dominion ministries since the War, whether Liberal or Conservative, that no really viable national government can be formed without the support of a really substantial bloc of members of Parliament from Quebec.

14) It is in this sense that the wiser course for Quebec constitutional spokesmen to take would appear to be to continue with the present, more informal modes of constitutional change, relying on that inevitable process of nation-wide political consensus to achieve a reasonable reconciliation and accommodation of Quebec interests, in competition with interests advanced by other geographical sections of the country or indeed by other significant ethnic-cultural groupings. The other approach, with its emphasis, necessarily, on public debate with inevitably noisy exchanges and mutual recriminations, seems far more attuned to the taking of absolutist and irreconcilable positions, at the expense of reasonable compromise and adjustment of interest on a basis of reciprocity and mutual give-and-take.

15) In conclusion let me say that there is nothing in the so-called "Anglo-Saxon", Common Law legal ethic that is opposed to the "Revolution" in Quebec. Indeed, Quebec constitutional spokesmen might be surprised by the extent and degree of affirmative sympathy, in English-speaking Canada, for the Quebec Revolution once it goes on to its broader announced objectives of social and human betterment, and beyond the confines of what has seemed, in the past, to many people in English-speaking Canada, rightly or wrongly, to be a sort of mid-19th century "Magyar particularism" that insisted on constitutional special privileges in part for con-

servative, even reactionary, ends to deny basic constitutional protections and civil liberties to ethnic-cultural minorities or political or religious out-groups within the Province.

Edward McWhinney,
Professor of Law,
University of Toronto.

June 3rd, 1964.

TITLE: Federalism, Biculturalism and Constitutional Change

AUTHOR: Edward McWhinney

Brief of 7 pages; .....recommendation(s)

REMARKS OF ANALYST: This submission is a short outline of the arguments favoring the gradual evolution of the present written constitution towards dualistic federalism rather than proceeding with a series of formal amendments.

ATT.: RESEARCH

Please attach complete bibliographical details on Professor McWhinney's works cited in paragraph 2, page 1.

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5	Concepts of Federalism - II	2
6	Concepts of Federalism - III	3
8	Mutability of constitutional text of 1867 within context of common law tradition	3
9	Acceptance since World War II of Quebec's demands for a bicultural, dualistic conception of Canadian federalism	4
10	Acceptance in comparative legal science of special status for a constituent unit in a plural society	4
12	No reasonable basis for advocating rewriting of the BNA Act	5
13	Constitutional amendment should continue informally. Dualistic nature of our federation will continue to be enhanced by Quebec's own political power.	5
14	Written amendment requires public debate which may have deleterious effect	6
15	Compatibility of Common Law legal ethic with broader aims of Quebec "Revolution".	6

As set out in paragraph 3 and in the title to the brief, the author of this submission is a professor of law at the University of Toronto, and was formerly an assistant professor at Yale and visiting professor at Heidelberg. Additionally, he has lectured in the Common Market countries and in Switzerland. Professor McWhinney was legal consultant to the United Nations and examined race relations in South Africa. He is at present "undertaking further examination of the special problems of constitutionalism and constitutional law in plural societies, which necessarily include, of course, bilingual and bicultural societies".

Because this submission is so short it was felt that any summary beyond that contained in the table of contents would be impractical.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 750-414

Professor Edward McWhinney

TORONTO

A. INFORMATION ABOUT AUTHOR

- professor of Law at the University of Toronto;
- was lecturer and Assistant Professor at Yale University for 5 years;
- two semesters in Germany as a Visiting Professor,
- lectured in European Common Market countries,
- was Legal Consultant to the U.N. with special responsibility for examining Race Relations in South Africa.
- relevant writings include:
  "Comparative Federalism: State's Rights and National Power" 1962
  "Judicial Review in the English-speaking World 1956
  "Constitutionalism in Germany and the Federal Constitutional Court", 1962

B. QUESTIONING OF WITNESS(ES)

1. PROGRAMME & LIAISON SECTION

para.	Si la base de l'évolution est strictement non formelle, comment assurer les menuers du Québec de la sympathie du Canada anglais?
para.11	Do you think that the very widespread French Canadian dissatisfaction with our constitutional documents is justification for a full-scale re-examination of the BNA Act by a group of legal experts?
para.15	What evidence is there for your assertion that "...the Quebec Revolution... has seemed, in the past, to many people in English-speaking Canada.. to deny basic constitutional protections and civil liberties to ethnic-cultural minorities on political or religious out-groups within the Province"?
general	Are lawyers in the Common Law tradition more concerned with means than ends? For example, if it were decided to grant Quebec a special constitutional status, would lawyers in English-speaking Canada object to the goal or to the methods?
general	Many people have suggested reconstituting the Supreme Court in order to reflect more accurately the dualistic nature of Canada. Do you feel such a step would improve the ability of the Supreme Court to decide on Federal-Provincial jurisdictional disputes?

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BRIEF

TO THE ROYAL COMMISSION

ON BILINGUALISM AND BICULTURALISM

submitted by

The Alumnae Society of McGill University

Montreal, Quebec

June, 1964

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STUDY 4 - CANADIAN HISTORY TEXTS IN CURRENT USE BY THE PROTESTANT SCHOOL BOARD OF GREATER MONTREAL AND THE CATHOLIC SCHOOL COMMISSION IN MONTREAL'S ELEMENTARY SCHOOLS.

INTRODUCTION

The Alumnae Society of McGill University is a group of over 1800 women graduates, living in the Montreal area. The aims of the Society are to help the University and its students and to give its women graduates an opportunity to maintain a close relationship with each other and the University.

The majority of its members are English speaking, but because they are residents of the Montreal area, they feel that they are in perhaps a special position to experience and interpret conditions in this Province. The Society, therefore, wishes to submit this Brief in order to help promote a better understanding between French speaking and English speaking Canadians, and thereby to help preserve Canadian unity.

The Brief is based on four studies:

1. Significant events which have occurred in the Province of Quebec during the last five years.

2. English and French press reports concerning bilingualism and biculturalism.

3. The availability of publicly-financed educational facilities for both English speaking and French speaking Canadians across Canada, and the teaching of French and English in all such Canadian schools.

4. Canadian history texts in current use by the Protestant School Board of Greater Montreal and the Catholic School Commission in Montreal's elementary schools.

As well, the Brief is based on answers to a questionnaire which was circulated to members of the Alumnae Society.

SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS

Because the press reveals considerable hostility and impatience in public opinion, as well as apathy and lack of knowledge, both in and beyond the Province of Quebec, we recommend the following:

1. That the Province of Quebec must be newly interpreted to the rest of Canada because of the tremendous changes which have taken place here during the last five years. (Study 1).

2. That those French Canadian minority groups living outside the Province of Quebec, which so desire, should have their own French language schools supported by public funds. (Study 3).

3. That French and English be compulsory subjects in all Canadian schools. (Study 3).

4. That Centres de Formation de Professeurs de Francais, similar to the "École Supérieure de Préparation et de Perfectionnement des Professeurs de Francais a l'Etranger" at the Sorbonne, should be established at the Quebec French Universities to furnish an adequate supply of teachers who are educated not only in teaching methods but in all aspects of French Canadian culture. (Study 3 - recommendations 4,5,6).

5. That there be an increase in university facilities across Canada for the training of English and French language teachers who are cognizant of the opposite culture. (Study 3 - recommendations 4,5,6).

6. That a text book on the French Canadian culture be introduced into the school curricula of English schools, and that a textbook on the English Canadian culture be introduced into the curricula of French schools.

7. That there should be a revision of Canadian history texts - both in French and English - taking into account the respective philosophies of the two language groups. (Study 4).

8. That there should be a revision of the British North American Act, if in the opinion of constitutional experts and all governmental leaders, such a revision would contribute to Canadian unity. (British North America Act).

9. That the six volumes, "Collection Art, Vie et Sciences au Canada Francais," because they give an up-to-date view of the writings, theatre, painting, music and the sciences in Quebec, be given nation-wide publicity and that they be widely distributed across Canada so that

English speaking Canadians can be made more aware of what is going on in Quebec. In addition we recommend that a similar series be prepared on English Canadian achievements in all important spheres for wide distribution to French speaking Canadians.

L'Alumnae Society of McGill University groupe plus de 1800 femmes diplômées demeurant dans la région de Montréal. La Société vise à servir l'université et les étudiants qui la fréquentent ainsi qu'à maintenir des relations étroites entre ses membres de même qu'entre elles et l'université.

La plupart de ses membres sont de langue anglaise mais, comme ils habitent Montréal, ils sont appelés à y vivre et, de ce fait, se sentent en mesure d'interpréter l'évolution extraordinaire de notre province, ces dernières années.

En présentant ce mémoire, la Société espère contribuer à la création d'un meilleur climat dans le pays et par là préserver l'unité canadienne.

Ce mémoire se fonde sur des études portant sur quatre sujets:

1- Les événements qui se sont produits dans la province de Quebéc pendant les cinq dernières années.

2- Les reportages sur le bilinguisme et le biculturalisme qui ont paru dans les journaux.

3- Les écoles publiques disponibles aux enfants de langue anglaise et de langue française dans les provinces.

4- Les manuels d'histoire du Canada couramment en usage dans les écoles du Protestant School Board of Greater Montreal et les écoles de la Commission des Écoles catholiques de Montréal.

Ce mémoire est aussi fondé sur un questionnaire envoyé aux membres de sa Société.

RÉSUMÉ DES CONCLUSIONS ET RECOMMANDATIONS

Une étude de la presse révèle qu'il existe à l'intérieur et au-delà de la province une opinion publique hostile ou indifférente et qui manifeste de l'ignorance à l'endroit du Canada français. Pour remédier à cette situation déplorable et dangereuse nous vous soumettons les recommandations suivantes:

1- A cause des grands changements survenus ces dernières années nous recommandons que les faits et événements relatifs à la province de Québec fassent, auprès de l'élément anglophone, l'objet d'interprétations fondées sur la nouvelle réalité. (Étude No. 1).

2- Qu'on donne aux minorités françaises qui le désirent des écoles françaises financées par les Ministères de l'éducation de chaque province. (Étude No. 3).

3- Que l'enseignement du français et de l'anglais soit obligatoire dans toutes les écoles du Canada.

4- Que les universités du Canada français instituent des centres de formation analogues à l'École supérieure de formation et de perfectionnement des professeurs à l'étranger, à l'Université de Paris, pour que le Canada anglais dispose enfin de spécialistes connaissant non seulement les méthodes d'enseignement du français mais aussi la culture canadienne-française. (Étude No. 3 et recommandations 4-5-6.).

5- Qu'on institue ou qu'on développe dans les universités de tout le pays des écoles spécialisées dans la formation de professeurs d'anglais ou de français bien au fait de la culture des deux principaux groupes ethniques du Canada. (Étude No. 3 et recommandations 4-5-6-.).

6- Que l'on introduise dans le programme d'études des écoles de langue anglaise un manuel traitant de la culture du Canada français, et, dans le programme d'études des écoles de langue française, un manuel expliquant la culture du Canada anglais.

...2

7- Qu'on revise les manuels français et anglais d'histoire du Canada tout en tenant compte de la mentalité propre à chaque groupe. (Étude No. 4).

8- Que l'Acte de l'Amérique du Nord britannique soit revisé si, de l'avis des experts en droit constitutionnel et des dirigeants du gouvernement, cette revision peut cimenter l'unité nationale. (BNA Act.)

9- Selon nous, les six volumes de la collection "Art, Vie et Science au Canada français" mettent en relief la littérature, le théâtre, la peinture, la musique et les sciences au Québec. En conséquence, nous recommandons qu'ils fassent l'objet d'une intensive campagne de publicité et qu'ils soient distribués en grand nombre à travers le Canada. Ils ouvriront une autre fenêtre sur le Canada français. D'autre part, nous recommandons qu'une étude de même envergure portant sur les réalisations canadiennes-anglaises soit publiée et distribuée au Canada français. (Gouvernement provincial).

DETAILED STUDIES, CONCLUSIONS AND RECOMMENDATIONS

STUDY 1

SIGNIFICANT EVENTS WHICH HAVE OCCURRED IN THE PROVINCE OF QUEBEC DURING THE LAST FIVE YEARS

STUDY 1 - SIGNIFICANT EVENTS WHICH HAVE OCCURRED IN THE PROVINCE OF QUEBEC DURING THE LAST FIVE YEARS.

Since 1958 many changes have taken place in Quebec in cultural, economic, educational, legislative, political and social welfare fields. It is the purpose of this study to draw attention to the more significant of these changes.

CULTURE

1. The Department of Cultural Affairs was set up in 1960. It had a very small staff (less than five members) and a budget of approximately $2,700,000. In 1963 it had expanded to a staff of 206 and a budget of $5,000,000. It has Directors of Art, Theatre, Musical Projects, Literature and Publishing as well as a French Language Bureau and an Extra-Territorial French Canada Branch. A Public Library Services Commission is also under this department as well as a Quebec House in Paris, France and in London, England. (From article by Peter Desbarats in MacLeans Magazine 1963).

2. The Tate Gallery in London, England, has an Exhibition of 100 Canadian Paintings (from 1939-1963) by eleven artists, seven of whom are from the Province of Quebec. (From Weekend Magazine #6, 1964).

3. Governor General's Literary Awards, 1964 - Winners from Quebec are Mr. Gatien Lapointe for peotry in the French language and Mr. Gustav Lanctot a History of Canada (non-fiction field). (From the Gazette, March 21st, 1964).

4. Canada Council Awards, 1964. Eighteen Senior Arts Fellowships have been given of which eight were awarded to people from Quebec province, - a designer and furniture maker, producer-playwright, painter, conductor, writer, composer, stage designer and ceramist. (From Montreal Star, Feb. 24th, 1964).

5. Dr. Evan H. Turner reported in the Montreal Star of April 11th, 1964, that French Canadian painters were the first to explore non-representational painting in Canada and have attracted many other Canadian artists to this style. He mentioned Jean-Paul Riopelle, Alfred Pellan and the late Paul Emile Borduras. (Some of their work is on view at the Tate Gallery Exhibition of Canadian Paintings).

6. The City of Montreal has its own drama workshop, a centre where 17 amateur French Canadian groups of actors can rehearse and learn everything about the theatre. There is also a large library. Mr. Paul Buissonneau is the organizer. (Montreal Star Feb. 8th, 1964)

7. Film making in French Canada was completely new for there were no old masters to follow, and as the French have more of the Latin temperament than the English, they are willing to experiment with something new and are excited by new forms of Art. They are all young men between 20 and 40 years of age, so Mr. Pierre Juneau, Director of the National Film Board, reported in the Montreal Star of March 10th, 1964.

8. Jacques Hébert, founder of Les Editions du Jour, proved that Canadians will buy books about what is going on in Canada when they are well written. (MacLeans, Dec. 12th, 1962).

ECONOMY

1. A Department of Industry and Commerce was set up for economic planning. Previously, deals between the Province and Industrial concerns were arranged personally by members of Parliament or by Premier Duplessis. At the present time there is a full scale planning program.

2. A Bureau of Economic and Scientific Research was created and also a Bureau of Industrial Expansion which is now at work with graduates of Laval, McGill, Harvard, the Sorbonne and the University of Toronto on its staff. These men are especially equipped to help small and medium - sized industries whether new or already established. The Bureau provides free technical and scientific assistance to help solve problems of research, production, cost-accounting, marketing, advertising, etc.

3. Regional Industrial Development was one of the Bureau of Industrial Expansion's programs. The province of Quebec because of varied resources, geographical location, availability of power and labor, offers a number of distinct opportunities ranging from raw materials to sites best suited for their proximity to existing markets or planned transportation facilities. For development purposes the province has been divided into 14 areas. Each region has a government appointed director or economic planning officer whose duties are to advise and help, and to act as liaison between government and private enterprise in the promotion of new industry.

4. Regional Economic Councils are to be created with non-political representation from management, trade-unions, chambers of commerce, associations and various economic sectors. Their work will be to study, stimulate, and co-ordinate the energies of the region, and to take an inventory to ascertain its assets and liabilities. While the team of experts at headquarters in Quebec will advise on steps to be taken, such as the establishing of management clinics to help educate the small business man in modern economy, or the setting-up of bookkeeping systems, or the rearranging of production lines. Actual manufacturing and marketing conditions call for extensive research at prohibitive cost, therefore the government can assist private enterprise in meeting the challenge of current technical and technological development because it has the machinery to do so.

Regional Directors will promote and co-ordinate municipal action with that of independent bodies concerned with regional development, and will also form a link between local interests and services provided by the Department of Industry and Commerce. The director will be able to secure statistical data required and in turn give information needed to ensure safe and profitable action.

5. Industrial Funds Act. Bill 65 May 24th, 1961

A systematic promotion of industry was begun. The Act permitted cities and towns to set up funds that guaranteed borrowings by industries. Subject to certain qualifications towns and city corporations are empowered to establish an Industrial Fund earmarked for industrial expansion. They can acquire suitable tracts of land to create industrial areas, or build a plant to meet specific industrial requirements. The Industrial Funds Act empowers municipal corporations to lend support to established enterprises to enlarge or modernize equipment. They could also rescue local industries in financial difficulties. In such cases the municipal corporation would take possession of the fixed assets and either lease them back or resell them to the industry in financial difficulties under suitable terms of repayment. Municipalities may make application to establish an Industrial Fund to finance purchase of land for developing industrial parks, financing the purchase and/or erecting industrial buildings. These then are resold or leased (20 - 25 years is usual) to approved manufacturing enterprises. In the last six months of 1961, 18 ciites and towns have set up funds totalling $9,000,000 under the Act. Eight municipalities had one or more new industrial projects under way and eleven more industrial plants were about to be built.

6. Quebec's Conseil D'Expansion Economic

This council is composed of top ranking French Canadian leaders in industry, commerce, labour and science, who have been conducting surveys of economic strength and potential in various fields for several years. They have looked into every area where a change might be of benefit to the new Quebec. One of their recommendations was a steel complex for the province and another recommendation was the formation of an investment

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company through which both government and private funds could be channelled to aid the Province. From this came the GENERAL INVESTMENT CORPORATION, which was established in 1962.

7. General Investment Corporation

This corporation is a long term proposition and with broad fields of operation, which consist of the following:

1. Lending money to undertakings which are in need of debt capital and which do not have access to long term credit sources.

2. Acquiring a minority or a controlling interest in undertakings in need of risk capital to develop.

3. Participating in the creation and growth of new industries engaged in the development and transformation of Quebec's natural resources or in industrial projects offering employment to large numbers of workers.

4. Providing technical, administative and research services to undertakings whose margin of profit can be increased by the introduction of new techniques or the installation of administrative reforms.

5. Creating and leasing technical, administrative and research services for the Corporation and others, and purchasing and selling treasury bonds and debentures issued or guaranteed by the Federal Government or a province, and debentures of municipalities or school boards of Quebec.

8. The Quebec Government provided a quarter of the capital required by the Corporation. The remainder of the capital came from financial institutions of the province and from the public. Shares and debentures of the Corporation were first offered to the public in July 1963 and an issue of $15 million was over-subscribed.

9. The Corporation's first investment was to a small French Canadian family manufacturing business of heavy equipment. (Forano Limited). Later another equipment company was merged with it. The most recent purchase of the Corporation was the land required for the

Government's proposed steel industry at Becancour, this will be held in trust until the financing of the steel complex is completed.

10. Royal Commission on Taxation

The Quebec Royal Commission on Taxation was set up to study every area of tax revenue in an effort to reach conclusions which will be capable of creating fundamental changes in the Province's fiscal structure for years to come.

11. Some specific topics to be studied are:

1. All laws administered by the Minister of Revenue, as Income and Corporation Taxes.

2. Municipal finances, including the possibility of establishing payments to municipalities similar to those given to the Province by the Federal Government.

3. School and farm taxes.

NATIONALIZATION OF POWER IN QUEBEC

12. In 1962 there were forty-five investment owned power companies in Quebec, the largest producer of power being the Quebec Hydro (35.7% of the total) servicing only portions of the province. Fifteen millions (approx) in taxes were being collected by the Federal Government from utilities in Quebec. This, according to the Minister of Natural Resources, Mr. Réne Lévesque, was chaotic and uneconomical. Changes were needed for economic growth and the expansion of industry. Nationalization of power seemed the only possible solution to provide cheaper energy and a wider distribution.

13. The principle of public ownership of utilities, especially electrical, is generally accepted throughout Canada and most of the world. Sask. - public, except for Regina; Man. - public except for Winnipeg; Ont. and N.B. - public; B.C. and Nfld. - a mixture of both public and private. Thus Quebec was not creating a precedent in seeking a unified system to make the best use of water at a lower production cost and with a more economical administration.

14. After conferring with investment-owned power companies on the take-over of power by the Government and on completion of the inventory of the power companies, it was decided that it would be possible for

the Quebec Hydro to absorb some investment-owned power companies, after negotiations that were mutually agreeable, without the necessity of new legislation. Those concerned were: Shawinigan Water and Power Co., Quebec Power Co., Southern Canada Power, Gatineau Power, Lower St. Lawrence Power, Nothern Quebec Power, Saguenay Electric and three smaller companies.

15. Nationalization of power was completed in 1963. The Quebec Hydro has planned a 15 year expansion programme to include - operation of the Carillon plant on the Ottawa River power development at Tracy on the South Shore of the St. Lawrence, and power sites on the Manicouagan River and later on Aux-Outardes River both located in the remote section of N.E. Quebec and flowing into the St. Lawrence River about ten miles apart.

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Department of Industry and Commerce	Monetary Times Dec. 1961 Financial Post Feb. 3, 62
Bureau of Industrial Expansion	Monetary Times Dec. 61 Financial Post Feb. 3, 62
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Regional Industrial Development	Financial Post Feb. 3, 62 " " " 8, 62, Apr. 2,64
Regional Economic Councils	" " " 3, 62, " " "
Industrial Funds Act	Monetary Times, Dec. 61 Financial Post Feb. 3, 62
Conseil D'Expansion Economic	Monetary Times Dec. 61 Financial Post Apr. 2, 64
General Investment Corporation	Monetary Times Dec. 61 and Dec. 63.
Royal Commission on Taxation	The Gazette Jan. 23, 64 Financial Post Apr. 2, 64
Nationalization of Power in Quebec	Financial Post Feb. 24, 62 " " Apr. 7,14,21, 62 " " Oct. 27, 62 Montreal Star Apr. 24, 63

EDUCATION

The Royal Commission of Inquiry on Education

The Provincial Government appointed eight members and one associate member to serve on this commission in April 1961. Two years later they presented the first volume of their report with thirty-three recommendations and suggestions.

The fundamental recommendations include:

1. Merging of the Department of Education and the Ministry of Youth into a Ministry of Education,
2. Appointment of a Minister of Education,
3. Creation of a Superior Council of Education,

The function of the Minister of Education shall be:

1. to promote and coordinate educational services at all levels including both private and public sectors,
2. to proceed by means of regulations in dealing with
   a) programmes of study, examination standards, and official diplomas,
   b) qualifications of teaching personnel.

There shall be two Deputy Ministers (one for the Protestant faith) and three Directors General to head the Divisions of Institution, Administration and Planning.

The Superior Council of Education shall be composed of 16 members appointed by the Lieutenant Governor in Council for an eight year term without provision of reappointment.

Its function shall be:

1. to advise the Minister and act as a unified body,
2. to appoint Committees and Commissions representative of the various groups of the population and including both major linguistic and religious groups.

The duties of the Council shall be as follows:

a) to give judgement on all questions which the Minister is obliged to submit to it,

b) to submit to the Ministry necessary advice and recommendations on questions effecting education,

c) to give its advice on questions which the Minister may submit to it,

d) to receive and study suggestions and petitions submitted by the public,

c) to prepare an annual report of the state and needs of education.

The Commissions findings resulted in the establishment of Bill 60 - an Act to establish the Department of Education and Youth and the Superior Council of Education.

The Revised Statutes of Quebec 1941 were amended by adding after Chapter 58 the following chapters:

Chapter 58 A

Department of Education and Youth Act

Chapter 58 B

Superior Council of Education Act

Bill 60 has now become law.

POLITICS AND LEGISLATION

Politics

The Salvas Report provided the ammunition for the reform of the Quebec Civil Service. One of the improvements undertaken was the reorganization of the Quebec Provincial Police under a new head.

The Bouchard Inquiry into the French language achool book trade including publishing and selling, reported a book publishing quasi-monopoly and a payment of excessive royalties to several authors of French school texts who hada conflict of interests (Montreal Star, February 3rd and February 6th, 1964).

All French school texts are to be rewritten. Religious content is to be taken out of text books, except in those directly concerned with religion. (Telecast interview on "Aujourd'hui"- Radio Canada, 26/5-64).

Legislation Labor Code

In 1961 the Superior Labor Council commenced a study of all aspects of labor relations and how to bring together the following former laws:

Labor Relations Act

Quebec Trades Disputes Investigation Act

Public Services Employees' Disputes Act

Act Respecting Municipal and School Corporations and their Employees

Act Respecting Public Order

Two Sections of the Professional Syndicates Act

After two years of work a new Labor Code had its first reading in the House. It was agreed upon in principle. The Quebec Federation of Labor and the Confederation of National Trade Unions are protesting many aspects of the new Labor Code.

In June 1963, a Labor College was opened at McGill University and the University of Montreal.

REFERENCES

Financial Post February 8, 64

Montreal Star February 21, 64

The Gazette February 24, 64

Revision of the Civil Code

The first report of the Nadeau Commission was completed in 1963 and was concerned with the full legal capacity of the married woman, her rights - to contract, to assume obligations, to administer her own property, to give or accept gifts, to become a tutrix, to represent husband for current needs of household and children.

On January 27th, 1964, the Legislative Assembly gave first reading to Bill 16 and on February 12th, the Legislature gave unanimous approval to its second reading.

Another report dealing with the marriage régime is being prepared.

REFERENCES

Report by Miss E. Monk, Q.C. to C.F.U.W. study group at the Royal Victoria College of McGill University March 1963 and November 1963.

Mr. A. Nadeau, Q.C. March 18, 64 at a general meeting of the Montreal Council of Women.

Montreal Star February 12 and 13, 1964

The Gazette January 28, 64

The Gazette February 27, 64

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Montreal Council of Women.

Montreal Star February 12 and 13, 1964

The Gazette January 28, 64

The Gazette February 27, 64

SOCIAL WELFARE

Social Allowance have been increased to the Aged, the Blind, the Disabled, to unmarried mothers and widows, and further assistance has been given to needy mothers with children.

Bill 2 was made an Act to establish hospital insurance and assented to on the 15th, December 1960.

In this act the province contracts with hospitals to pay the cost of these services:

1. Residents of the Province in public wards - free of charge
2. Residents of the Province in semi and private wards - partial payment
3. All hospital services paid other than Doctors' fees

Tuberculosis and Mental hospitals or institutions are not incl.

Bill 44 was made the Hospital Act and assented to the 6th, July 1962.

This Act has seven divisions covering:

1. Definitions of terms
2. Organization and Management of Hospitals
3. Permits and Inspection
4. Responsibility
5. Regulations
6. Penalties
7. Final Provisions

REFERENCES

Financial Post February 8th, 1964

Bill 2

Bill 44

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Bill 44

RECOMMENDATIONS

1. We recommend that the public news media, namely T.V., radio, newspapers, and the National Film Board, provide up-to-date factual information concerning Quebec and the significant events which are occurring there in cultural, economic, educational, legislative, political, and social welfare fields. We think that the news media place too strong an emphasis on sensational events such as bombings and the activities of small separatist groups, and frequently depict Quebec as a rural area inhabited by unsophisticated people. Mr. Robert Choquette, Associate Commissioner of the Centennial Commission, addressing the Canadian Authors' Association in Halifax on June 24th, stated some editors were inflaming readers with "spectacular accounts" of extremist or separatist activities in Quebec, giving the impression the whole country was on the verge of a split. "Tone down incidents of the Minority" which he said may be "good news" but not a true picture of the whole nation.

2. We recommend that documentaries be prepared by the Canadian Broadcasting Corporation and others to reflect the "new" Quebec, as described in this study. We also recommend that significant events, which have occurred in the other provinces should be publicized in the same way.

The documentaries reflecting "new" Quebec should be shown across Canada, and those depicting the English culture should be shown on the French T.V. network.

3. We recommend that newspapers publish articles by journalists from other provinces, and that a section of each newspaper should always be reserved for this.

4. We recommend, as a further aid to mutual understanding, that as many opportunities as possible be provided for individuals and groups to see the two cultures at first hand: by interprovincial youth visiting programmes; by annual jamborees for English and French speaking Boy Scouts and Girl Guides as well as for delegates from other youth groups; by the 'twinning' of predominantly English speaking with French speaking schools

and cities; by 'bicultural" tours provided at special rates by the C.N.R.; Art Shows, Music festivals and Song festivals sponsored jointly by both French and English schools.

We would like to mention here that the Alumnae Society of McGill University plans to arrange youth visits for next summer for French and English students living within the province of Quebec.

5. Because we note in the press reports of the Royal Commission on Bilingualism and Biculturalism that, on a number of occasions, requests have been submitted for extension of the C.B.C. French radio and T.V. facilities across Canada, we therefore recommend that these requests be met if the Canadian Broadcasting Corporation and the Parliament of Canada find it feasible to do so.

STUDY 2

ENGLISH AND FRENCH PRESS REPORTS CONCERNING BILINGUALISM AND BICULTURALISM

STUDY 2 - ENGLISH AND FRENCH PRESS REPORTS CONCERNING BILINGUALISM AND BICULTURALISM.

Through the study of the French and English press in Montreal we learn that there are many voices speaking out across Canada about Quebec's "quiet revolution".

The following are some Strong French Voices.

Professor Dion of Laval University, on the programme "The Sixties" taped in Montreal, shows a clear understanding of the areas of disagreement between French and English Canadians indicating a realization that blame can be attached to both sides for the situation.

Maurice Lamontagne is aware that a strong Canada as well as a strong Quebec is necessary. He is for moderation stating, "If moderation can work out a compromise in Quebc, Canada will be more united in her centennial year than she was in 1867." (Le Devoir, 5/11-63).

Herman Laverdière, M.P. said that the re-awakening of nationalism among French speaking Canadians should be a matter of pride for all Canadians. French Canada wants a true, realistic and deep dialogue with English Canada. He deplored extremism. (Gazette, 28/2-64).

Marcel Prud'homme, newly elected M.P. appealed to Canadians to ignore the extremists and the creditists. Quebec's population was at last attaining political and economic maturity and this would strengthen rather than weaken Canada. (Montreal Star, 3/3-64).

Georges Lapalme, Minister of Cultural Affairs, said in the Quebec Legislature that the Province of Quebec could never become a unilingual province. (Montreal Star, 23/1-64).

In the area of economics Gerard Lévesque said that Quebec is fundamentally opposed to any movement which advocates discrimination between companies controlled by French Canadians, and those under the control of English Canadians. (Gazette, 2/3-64).

Eric Kierans, Quebec's Revenue Minister, was quoted as saying that the financial progress of Quebec will be achieved by the leadership of our renowned constitutional lawyers, historians, and political scientists, in the world of commerce and industry, and that long, hard work will be required to attain our objectives. (Gazette, 26/2-64).

Lt. Col. Sarto Marchand, President of Le Conseil Economique d'Expansion, claimed that if separatism ever succeeds in Quebec it will have been forced upon the population by the English speaking Canadians who prevented the economic progress of the province. He said, "The economic objectives of Quebec are a fair balance of trade with other provinces, an equal level of wages, and a reduction in unemployment." (Gazette 24/1-64).

Paul Normandeau, Director of La Société Générale de Féducie, took the French Canadians to task for their disdain for businessmen. He noted the violent reaction that followed the nomination of Paul Bienvenu to a high post with Expo '67. (La Presse 28/11-63).

Professor Michel Brunet of the University of Montreal, took exception to the establishment by McGill University of its Institute for French Studies/castigated by both the Fench and English press. (Montreal Star, 27/11-63). but was strongly

Jean Marchand, President of the Confederation of National Trade Unions, stated that discrimination against the French Canadians in Quebec industry is not a myth. He said, "The discrimination doesn't occur in choosing the chief, but in selecting the man to train for that position." (Montreal Star, 11/3-64).

Vincent Price, an editorial writer of La Presse, said that accepting to go to work outside the province means more or less a certain anglicization of his children. (Gazette, 2/3-64)

Paul-Emile Robert, President of the Saint Jean Baptiste Society of Montreal and Professor Michel Brunet of the University of Montreal presented a Brief to the Quebec Parliamentary Committee on the Constitution in which it was stated that Canada must consist of two equal partners -the Ottawa government leading the "nine" English provinces and a fully self-determined Quebec (Montreal Star - June 64).

Marcel Faribault, President of the Trust General du Canada, addressing the Saint Jean Baptiste Society banquet in Montreal, warned French Canadians against isolation. He stated that cooperation was the only road to prosperity. He contended that the French Canadian economy is bound to become more continental and international. "No economy can

be nationalistic," he declared. "At most, it can be local, regional, or national, and the nation meant in this case must be the large nation and not the little homeland." (Gazette 26/6-64).

Separatists booed Governor-General Vanier during the Saint Jean Baptiste Day parade on June 24th, in Montreal. However, cool silence and outright disapproval greeted separatist signs and slogans along the parade route. "This I don't like," said one spectator as the youthful marchers shouted "Ottawa Non, Quebec Oui," and "Socialism Francais pour Quebec." "Les Etudiants", sneered another onlooker. (Montreal Star 25/6-64).

Guy Pouliot, President of RIN, said, "The Queen is being used for political ends, we were the first to denounce the visit, exactly for that reason. Then very large groups among students, St. Jean Baptiste Societies, newspapers, and labor organizations, for instance, followed in our footsteps, and many more have expressed serious doubts on the opportunity of the visit." He received an ovation when he added, "Prime Minister Pearson lied shamelessly when he said that opposition to the visit came only from a fringe which was full of hatred. Actually, it is a full majority of Quebecers which is against the visit. However, he concluded, "let us not be obsessed by this visit question. We have more important things to attend to." (Montreal Star - 6/4-64).

Pierre Bourgeault, the newly elected President of the RIN, stated that he hopes the party will field candidates in all ridings in the next provincial election and spoke confidently of taking power. He repeated his desire to see at least 10 candidates named by this fall. "If there is a political or economic crisis we will come to power faster than you think", he told reporters. The new RIN president repeatedly referred to his intention to install 'increased discipline" within the party, and spoke of the possibility of bringing in advisers from United States civil rights movements. He firmly declared his intention to make use of public demonstrations as a means to spread 'propaganda". (Gazette, 1/6-64).

René Lévesque declares that only status of "associate state" will satisfy Quebec.

Gérard Pelletier of La Presse said Réne Lévesque was wrong to use the term "associate state" in such a way that Canada gave it a meaning that suits the taste of any listener. (Montreal Star, 25/5-64).

Claude Ryan of Le Devoir attacked Lévesque on the grounds that he "misses no occasion to ridicule 'cooperative federalism' while Mr. Lesage tries honestly to give a positive meaning to this ideal which is necessarily imprecise, but nevertheless generous."

The Star carried an editorial that appeared in La Presse which contended that French in Canada were being treated as negroes in the United States. It pointed too, to Douglas Fisher's poking fun at some of the French Canadian victories such as obtaining a bilingual menu in the Parliament building. (Montreal Star 13/1-64).

Réne Lévesque, according to the Gazette, was reported as saying separatism was not necessary but French Canada must be considered as a Canadian nation. (Gazette 17/1-64).

Mr. Godbout, and M.P.P. and a Quebec City lawyer, suggested that any separation of Quebec from Canada would be moving against the tide of history. (Montreal Star, 16/1/64.)

Privy Council President Lamontagne said in the Commons Thursday that Canada is a nation in the political sense but a country with two nations in the cultural sense (Gazette 6/12-63).

Premier Lesage told the Quebec Federation of Liberal Students that they must be ready to compromise if they want to belong to a political party, that politics involves compromise and without compromise there cannot be any dialogue and no lasting action. Young people had to use their vote, "not to bring chaos and anarchy to the political change of Quebec but rather to elect representatives of the people who would be entirely devoted to the advancement of the province."

Press reports indicate Quebec Labour Unions are united in opposing separatism.

Strong English Voices:

Robert Thompson was reported, in La Presse, to have said that English Canadians in Toronto and Ottawa were beginning to strengthen their unfavourable reaction to Quebec's attitude. (La Presse 28/12-63).

Dr. Porter, President of the Conservative Association of Alberta, said that Quebec's problems have resulted from its own attitude toward them and that Quebec could not and cannot exist but for the tolerance and cooperation of the rest of Canada. Education does not equip young French Canadian to compete in the professional world of commerce and industry. (Montreal Star 5/12-63).

The average Winnepeger, said Mrs. Margaret Conents, M.P. for Winnipeg South, just doesn't understand why armories are raided and why post boxes are bombed. (Montreal Star, 20/2-64).

A C.P. story in Winnipeg, and carried by a Moncton newspaper, claimed that public opinion in Western Canada is beginning to stiffen, according to statements made by the creditists.

In Hamilton one brief submitted by the Junior Chamber of Commerce to the Royal Commission on Bilingualism and Biculturalism said that bilingualism is a fact in Canadian life.

In Regina the Royal Commission on Bilingualism and Biculturalism was told time and time again that French Canadians should become English speaking Canadians. The majority view was that French Canada has contained itself within an old-fashioned pastoral economy and a backward educational system by insisting on its language and culture. Social and technological progress would come only if the French majority in Quebec adopted English.

Quebec's refusal to converse with the rest of the country was described, as probably the biggest factor in the differences between Canada's two main ethnic groups during a Royal Commission meeting in Windsor, Ontario.

William Stewart, a former official of the International Union of Mill and Swelter Workers, at a Royal Commission hearing, said that Quebec should separate from the rest of Canada and in this way, the

other nine provinces would be able to form one nation without racial or religious segregation.

Professor Lower, eminent historian, made an important statement in Kingston to the Royal Commission on Bilingualism and Biculturalism. He stated that the two main cultures will have to learn to accept each other as they are; that the two cultural groups differed on many fundamental questions - religion, education, law and philosophy. The only solution is mutual toleration and forebearance. He said also, "You would never have had Confederation in 1867 if men like Georges-Etienne Cartier had not had assurances from the English speaking leaders that the French Canadian group would be recognized... Now almost a 100 years later, we have departed a long way from that spirit." He asked for the same treatment of French Canadians outside the province as those in Quebec.

Ronald MacFarlane, a lawyer from Gananogue, at the Commission's hearing in Kingston, called for a constitutional amendment that would give the federal government special powers to operate French language schools outside Quebec.

Professor H. D. Woods, Director of McGill's Industrial Relations Centre, said that survival of French Canadian culture - and to a large extent the economy of Quebec - depends upon a strong Ottawa rather than on an isolationist Quebec. (Montreal Star, 17/3-64)

A C.P. report states that a $5000 grant for Toronto's French newspaper, L'Alouette, has been withheld by the Quebec Department of Cultural Affairs because the weekly publication has served English as well as French Canadians. The editor, Marc Foisy, stated that French Canadians have been quick to criticize but slow to support the newspaper. He also said, "French Canadians in Ontario live in a special kind of separatism. The separatism of isolation. They don't realize that if you want something good you have to work for it."

The Hon. Vincent Massey states, "The malaise in Quebec cannot easily be defined, but it exists, and we know, or should know why; all of us, French and English speaking, are paying the price now for our

attitudes in former days." He suggests that a solution for our problems can come only through a change in our thinking. He supports honest deliberations, discussions and arguments, but is against violence in deed or intemperance in words by either side. Although there are striking differences between English and French speaking Canada he draws our attention to the deeper things both hold in common. "We shall achieve unity when all of us, whoever we are, take pride in the accomplishments of Canadians irrespective of race, or time or place," continues Mr. Massey. In his view a more general knowledge of both the French and English languages would contribute to Canadian unity, but he thinks it would be unrealistic ever to expect all Canadians to be familiar with both English and French. (Gazette 23/6-64).

CONCLUSION

The above samplings of press reports would seem to indicate that there is considerable divergency of opinion as to what should be done to make Canada a unified nation. The voice of moderation and reason can be heard, but there is altogether too much evidence of hostility and impatience in public opinion, as well as apathy and lack of knowledge both in and beyond the Province of Quebec.

RECOMMENDATION:

Because of the great opportunities which politicians, newsmen and other leaders of Canadian opinion have to promote Canadian unity, we recommend that before making public utterances such individual should be certain that their statements are based on facts, and on goodwill rather than on past hatreds.

STUDY 3

THE AVAILABILITY OF PUBLICLY-FINANCED EDUCATIONAL FACILITIES FOR BOTH ENGLISH SPEAKING AND FRENCH SPEAKING CANADIANS ACROSS CANADA, AND THE TEACHING OF FRENCH AND ENGLISH IN ALL CANADIAN SCHOOLS.

STUDY 3 - THE AVAILABILITY OF PUBLICLY-FINANCED EDUCATIONAL FACILITIES FOR BOTH ENGLISH SPEAKING AND FRENCH SPEAKING CANADIANS ACROSS CANADA, AND THE TEACHING OF FRENCH AND ENGLISH IN ALL CANADIAN SCHOOLS.

A letter containing 6 questions was sent out to the Departments of Education of all 10 Provinces to ascertain a) what publicly-financed educational facilities were available to French and English minority groups, b) whether French was a compulsory subject in all English schools and English a compulsory subject in all French schools. All Provinces replied, but Saskatchewan's reply was received too late to be incorporated in this Brief.

Following are the 6 questions to all Provinces other than Quebec:

1. Are there publicly-financed French schools, both at the elementary and secondary levels, for French speaking students in your province?
2. If so, is their establishment dependent on a population percentage?
3. Is French a compulsory subject?
4. If compulsory, at what grade does it become so?
5. If compulsory, until what grade?
6. Is it required for school leaving or matriculation?

In the letter to Quebec's Department of Education the emphasis was on English schools and the teaching of English in French schools.

Following are the edited replies of the 9 Provinces other than Quebec.

Question 1

Newfoundland. There are no French schools, though there is a bilingual school operated by the Roman Catholic School Board in Labrador City in which the teaching is done in both languages.

Prince Edward Island. There are elementary schools which are designated as "Acadian" schools where the instruction is in both languages. The curriculum for these schools is not prescribed by the P.E.I. Department of Education but by a Superintendent of Schools who is Acadian and

who prescribes the course which is patterned largely after that followed in New Brunswick. There is one high school in the Egmont Bay area in which the student population is wholly of French origin. This school receives the same financial assistance as do English speaking public schools.

Nova Scotia. In the regions of Nove Scotia which are mainly Acadian and therefore mainly French speaking. The instruction is carried on in French or English depending on the local school authorities of the areas. Generally speaking, if the population is predominately French the teaching is in French, although in areas where there is a sizable proportion of children whose first language is English an additional teacher is sometimes provided in order that instruction for both languages groups may be more effective. The schools in Clare, Argyle, and in parts of Richmond and Inverness counties are staffed by teachers whose first language is French. All public schools, whether the instruction is in French or English, are publicly-financed.

In addition to the above-mentioned schools there are a small number of classrooms in the province in which the instruction is carried on in French.

New Brunswick has publicly-financed French schools at both the elementary and secondary levels. The Departemental Examinations are given in both French and English in the following subjects, English, French, History, Latin and Music. All other examinations are held in English only.

Ontario. There are publicly-financed bilingual schools for French speaking students. These schools include grades 1-8 of the elementary school, and grades 9 and 10 where these are established by elementary school boards.

Manitoba. There are no publicly-financed French schools whether at the elementary or secondary levels for French speaking students in this province.

Alberta There are no schools in this province that are specifically referred to as French schools. However, since the beginning of the province provision has been made in The School Act that the school board of a local school district may exercise what is commonly referred to as

the French option. If this is done Grade I pupils may be taught entirely in French except that they must be taught English one hour per day. Grade II is a sort of transition year with some reduction in the amount of time devoted to French and some increase in the time devoted to English. From Grade III to the end of Grade IX one hour a day may be devoted to the teaching of French.

British Columbia There are no publicly-financed French schools in this province. There are few French students, those who do live there being widely scattered throughout the province.

Question 2

Newfoundland. Not applicable.

Prince Edward Island. The answer to question #1 seems to imply that population percentage plays a part in determining whether students receive their instruction in French.

Nova Scotia. Generally speaking, population percentage determines what is done, but no percentages are stated.

New Brunswick. Population percentage is implied as each county selects a language of instruction; in many communities there are English-language schools and French-language schools. In some schools there are classes taught mainly in English - other classes of which the instruction is in French.

Ontario. The school boards may request the Minister of Education for permission to have instruction given in the French language. In 1963 there were 461 schools, 2908 teachers, and 85,450 pupils involved in bilingual schools. This would imply some regard to population percentage.

Manitoba not applicable.

Alberta. A population percentage factor is not involved, although unless French speaking people are in a majority in a district it is not likely that the French option would be exercised.

British Columbia not applicable.

Question 3

Newfoundland. French is not a compulsory subject.

Prince Edward Island. French is a compulsory subject in the academic course.

Nova Scotia. French is not compulsory in the schools of Nova Scotia, but is compulsory in effect for children in Acadian schools because they begin French instruction in the primary grade at age 5, and most of their instruction is carried on in French throughout the elementary school. Then although French is optional to all students from Grade VII to Grade XII, most Acadian students do take the French course.

New Brunswick. French is a compulsory subject.

Ontario. French is a compulsory subject in all grades of the bilingual schools, but not in the other elementary schools of the province.

Manitoba. French is not a compulsory subject unless it is chosen as the second language subject for matriculation standing. At present the University of Manitoba requires one of French, German, or Latin as a compulsory second language for entrance requirements.

Alberta. French is not a compulsory subject in any school although the general circumstances are such that it is taken in the high schools by the great majority of students who are seeking matriculation.

British Columbia. French is not compulsory, but practically every student in Grade VIII studies French for one year.

Question 4

Newfoundland. French is not compulsory, but if studied is commenced in Grade VIII, although a small number of schools teach it as a subject in the elementary grades.

Prince Edward Island. French is compulsory beginning at Grade VIII.

Nova Scotia. Compulsory in Acadian schools because French instruction begins in the primary grade at age 5, and most of the instruction is carried on in French throughout the elementary school.

New Brunswick. French is compulsory beginning at Grade V.

Ontario. French is compulsory beginning at Grade I in the bilingual schools.

Manitoba. If French is chosen as the second language subject for matriculation standing the instruction in it commences in grade IX.

Alberta. If French is chosen as a matriculation subject it is commenced in high school.

British Columbia. See answer to question #3.

French is not compulsory, but it studied in common in Grade VIII, although a small number of schools teach it as a subject in the elementary grades.

Question 5

Newfoundland. Not applicable.

Prince Edward Island. French is compulsory until the end of high school - grade XII.

Nova Scotia. See answer to question #3.

New Brunswick. French is compulsory until Grade X.

Ontario. See answer to question #3.

Manitoba. If French is chosen as a second language subject for matriculation it is compulsory until the end of high school.

Alberta. The position of Alberta is similar to that of Manitoba.

British Columbia. Commencing in 1965 a second language, such as French, must be taken for at least 3 years. French is the most commonly selected language.

Question 6

Newfoundland. No

Prince Edward Island. Yes, it is a matriculation subject.

Nova Scotia. French is not required for school leaving or matriculation, although for matriculation French is the foreign language usually selected for entrance to University.

New Brunswick. No.

Ontario. No, but French may be presented as an optional subject for school leaving or matriculation at Grades XII or XIII.

Manitoba. Yes, if selected as the 2nd language subject for matriculation standing.

Alberta. French is not compulsory for matriculation standing, but most students present French.

British Columbia. French is not compulsory for matriculation standing, but most students present French.

Reply of the Province of Quebec

Information was obtained not only from the Information Service of the Department of Education but from the Protestant School Board of Greater Montreal and the Montreal Catholic School Commission.

English in the Province. Under the terms of the British North America Act publicly-financed education must be provided for Protestant English speaking students.

Population percentage plays little part in the establishment of English Protestant Schools unless there are perhaps only 1 or 2 English speaking children living in an area. And even in such a case the government might provide a subsidy to the parents so that the children might obtain education elsewhere.

French is a compulsory subject in the English language schools, beginning in Grade III and continuing to the end of high school.

French is a required subject for school leaving and for matriculation.

French in the Province. In 90% of French schools English is a compulsory subject from grade V to grade XII, even though according to law it is only compulsory from grade VI to grade XII. In addition the Minister of Education has special powers in that he can declare English to be compulsory from grade IV or delay instruction until grade VIII.

French speaking students are required to pass an examination in English in the 6th year of the classical course. There is actually no language teaching in the two last years of this course, but English will soon become an optional subject at this level.

3 Questions Submitted to McGill Alumnae Members regarding the teaching of French.

Question: Do you think that all Canadians should study the two languages, French and English?

Answer: Yes - 66% No - 18% No opinion - 5% Qualified answers - 11%

Summary of "Yes" answers. Canada should be a bilingual country with French and English as the two official languages. Communication would reduce prejudice and promote a better understanding between the two peoples. This would help promote national unity. Cultural advantages were also stressed.

Summary of "No" answers. Each individual should decide for himself

which languages he would like to learn. To suggest otherwise is considered undemocratic. Some thought English should be the official language to provide a common denominator as in the United States.

Summary of "qualified" answers. It was felt that in the Province of Quebec conditions are such that it is necessary for individuals of both groups to speak the other language.

Question: During your formal education did you study French?

Answer: Yes - 86% No - 4% Ignored question - 10%

Question: Can you speak French fluently?

Answer: Yes - 37% No - 55% Qualified answers - 8%

Summary of "No" answers. Some reasons given were:

a) improper training on part of English speaking teachers,

b) too much emphasis on grammar and not enough on oral work,

c) some began to study French too late in life to achieve fluency. The majority, however, gave lack of practice as the main reason and mentioned the fact that French people when addressed in French by English speaking people invariably replied in English. Some also cited shyness and lack of effort on their own part.

Summary of qualified answers. These individuals said "fairly well" or "almost".

CONCLUSION

Schooling for the Minority groups.

Quebec. It is apparent that an adequate number of publicly-financed educational facilities for English speaking students is provided by this province. This situation conforms with the terms of Section 93 of the British North America Act.

Other Provinces.

Newfoundland provides no publicly-financed French language schools.

Prince Edward Island, Nova Scotia and New Brunswick provide instruction for French speaking students although not to the extent provided for the English speaking minority in Quebec.

Ontario provides some bilingual schools, although these do not continue until the end of high school.

Manitoba, Alberta and British Columbia do not provide publicly-financed French schools. Alberta makes a small concession with its French option.

French and English as compulsory subjects.

In Prince Edward Island, New Brunswick, and for the English speaking students of Quebec, French is a compulsory subject. Prince Edward Island and Quebec require it for matriculation but New Brunswick does not.

French is not compulsory for English speaking students of Nova Scotia, nor is it compulsory in the public schools of Ontario except in the bilingual ones.

French is not compulsory in Manitoba, Alberta, or British Columbia.

English is a compulsory subject for French speaking students of the province of Quebec.

Fluency in speaking French. Although 86% of those who answered the Alumnae Questionnaire stated that they had studied French during their formal education only 37% considered they could speak it fluently. English speaking teachers not adequately trained to teach French, not sufficient oral work, and the marked tendency of French people to reply in English when addressed by an English person, and very little social interaction between the two groups are considered reasons for lack of fluency.

Appendix

The private opinion of this committee is that in English schools significant changes have taken place in the teaching of French, and that more French speaking individuals are offering encouragement to English people trying to speak French.

RECOMMENDATIONS

1. If the British North America Act, as it now stands, cannot be legally interpreted as guaranteeing to those French Canadian minority groups,which so desire, their own schools, then we recommend a constitutional change which will clearly guarantee these rights. Such rights are both guaranteed and enjoyed by the English minority in Quebec.

2. To promote national unity, to reduce prejudice, and to promote a better understanding between English speaking and French speaking Canadians, and to enrich Canadian culture as a whole, we recommend that French and English should be compulsory subjects from the early primary grades to the end of high school in all Canadian schools across the country. We do not expect that all Canadians would be able to speak fluently as a result of such instruction, nor is there a need for all to do so, but all would learn something of the language and culture of the opposite group.

3. As there is not a sufficient number of English teachers qualified to teach French, we recommend that French speaking teachers - whether Catholic or Protestant - should be permitted to teach French in English speaking schools.

Conversely, if French schools cannot obtain a sufficient number of qualified teachers to teach the English language in their schools English speaking teachers - whether Protestant or Catholic - should be engaged to teach English in these schools.

Considerations of a religious nature should not be allowed to interfere with the solution of this pressing need.

4. To further increase the number of teachers qualified to teach French, we recommend the establishment of French language centres at our major universities across the country, including the three major French ones in Quebec, which would form important links within the chain of centres.

At the "Centre de formation des professeurs de français", English-speaking teachers would not only be given the opportunity to

improve their fluency in the speaking of French but also be taught language teaching methods and be given a course in French Canadian culture.

Attendance at the French language university centres would be the most beneficial as the English-language teacher would be living in a completely French milieu. The minimum duration of the course would be at least a full scholastic year. Residence at the French university and participation in student activities would yield great advantages.

5. We recommend that similar centres, be set up at strategically located universities across Canada for the purpose of training French speaking teachers to teach English and to give them the opportunity of becoming fully cognizant of the English Canadian culture.

It is impossible for the writers to estimate the cost of such projects, however, we suggest that the Canada Council give grants to the universities involved to establish the centres and that the Provinces provide scholarships and loans to teachers of French and English to attend the said centres.

6. We are aware that the project will require considerable thought in terms of acceptance and realization. In the meantime, therefore, we would recommend that the McGill French Summer School be the subject of a wide publicity campaign throughout Canada.

During many years, including the present one, 70% of the students at this long established and highly successful French summer school are teachers of French in the United States. Most Canadian provinces are represented but the percentage of teachers is relatively low.

The French language is used exclusively, even during off-hours. The students attend regular classes, supplemented by laboratory practice, films, radio, television and off-campus activities covering the various facets of the arts and life of French Canadians.

7. To promote fluency in either the English or French language we recommend that there be more social interaction between the two language groups on an individual and group basis.

STUDY 4

CANADIAN HISTORY TEXTS IN CURRENT USE BY THE PROTESTANT SCHOOL BOARD OF GREATER MONTREAL AND THE CATHOLIC SCHOOL COMMISSION IN MONTREAL'S ELEMENTARY SCHOOLS.

STUDY 4 - CANADIAN HISTORY TEXTS IN CURRENT USE BY THE PROTESTANT SCHOOL BOARD OF GREATER MONTREAL AND THE CATHOLIC SCHOOL COMMISSION IN MONTREAL'S ELEMENTARY SCHOOLS.

I. If any Canadian is naive enough to doubt the basic difference in outlook between the French-speaking and English-speaking Canadians who are responsible for the teaching of history in Quebec's elementary schools, he has only to glance through the history text-books now in use for proof of that difference.

In the following analysis the texts referred to are: L'Epopée Canadienne and "L'Histoire du Canada" in use in grades 4-6 of the Catholic School Commission's system; and Canada Then and Now, provided by the Protestant School Board of Greater Montreal for their 5th and 6th grades. These are the only Canadian history texts used in Quebec's elementary schools.

II. While the Protestant Committee of the Quebec Council of Education has reduced the religious content of its curriculum to a minimum, (presumably acceptable to the majority of all faiths attending its schools), the reverse is true of the Catholic Committee. Indeed, it has always held that the Church has the right to establish what is taught in the Catholic schools, and how it is taught.

The Very Reverend Canon G. Emmett Carter, (now Bishop) states, (in "The Catholic Public Schools of Quebec"): "The Church says--- that she has the right to open those schools which she sees fit for all educational purposes; and that she has the right to supervise the religious and moral aspects of the education of her children wherever they are." Moreover, he points out: "Quebec profits, as it always has, by the presence in its midst of some of its best brains and most highly trained citizens who are also specially consecrated to the service of the Church. It puts ecclesiastical personnel on its educational team with outstanding results in wisdom, protection from undue political interference, and general technical effectiveness."

III. Understanding the traditional and present ecclesiastic interest and power where schooling is concerned, one is not surprised

to find that whenever possible, text-books for French-speaking Catholic readers concern themselves with the teaching of more than the factual lesson at hand. The teaching of Catholicism is an integral part of instruction, in history as in other subjects.

Nothing could be clearer than the aims of L'Epopée Canadienne as is stated in a preface to parents and teachers: "We are not working to create super-men, but Catholic Canadians, loving their country and their faith." In a fore-word to the pupils, the author states: "After your catechism, your manual of Canadian history should be the best-loved of your books."

As he opens his 6th. or 7th. grade history book at the first page, the French speaking Canadian reads: "In 1534 the French stood on the soil of Canada for the first time. On a hill in Gaspé, Cartier made a gesture with a double significance: the cross which he raised marked the taking of a possession and symbolized the Christianity which he planted on this new land."

The celebration of the first Mass in Canada is noted by the French-Canadian author of the text-book, the coming of the Jesuits, and the death of the first Jesuit Father in the service of New France.

The martyrdom of the missionaries is recounted at length, and the arrival and subsequent dedication and services of the religious sisters. One Father Buteux (unmentioned in the English text) is praised because he never ate meat during Lent, even during his tours of duty in the forests. The founding of the Society of Notre Dame, with its aim of conversion of the Indians, is singled out. Maisonneuve is extolled for his "exemplary Christian life". Examples abound of the inclusion of ecclesiastic references in the French texts. Suffice it to add that a chapter of eight pages is devoted to the expansion of the Church, and its internal organization, during the years following the conquest.

To be perfectly clear on this point: the young reader of the English text is by no means ignorant of the fact that the French who came here were Catholics. He too is informed that upon his arrival "Cartier set up a huge wooden cross, thirty feet high," but here the author does not intend to inculcate religious values. He goes on to describe how he set up a shield, as well, bearing on it the 3 lilies

which were the emblem of France and the words "Vive le Roi de France". The text continues: "The Indians did not like this. The chief protested by signs that the land belonged to them, and that they did not want the white man's cross there. Cartier gave them presents and explained that the cross was there to guide other sailors."

One may conclude this matter by saying that Catholicism, and all it meant in terms of sacrifice and effort is mentioned throughout the English as well as the French texts, although the English give it less prominence as a special topic. But while in the former it is mentioned objectively, as part of the description of the life of the colonists, in the French texts the mention of Catholicism serves an important secondary purpose: the inculcation of loyalty to the Church.

IV Holding the traditional belief that spiritual and secular lessons should not be separated, the authors of the French text include in their domain the teaching of a variety of "moral" values. "Honour" occurs frequently, as in "Nothing seemed too difficult for Champlain, nor too grandiose, for he was working to found a great country, for the honour of France and of the Church." The worthiness of family life, of large families, of the French-Canadian mother, are extolled. The young reader is informed indirectly, and frequently, that honest toil, rather than money, should be his goal. Thus, the hostility of the "merchants" towards Louis Hébert, the first farmer, "couldn't keep the good earth from producing" under his honest husbandry. Again, the merchants are singled out for criticism because they looked upon the Jesuits as undesirable stangers and refused them lodging.

In the English school-book, one finds hardly any traces of a spiritual or moral message. However, since all history imparts some sort of message, willy-nilly, certain attitudes may be remarked. The English view - faintly and infrequently stated - is that all Canadians should try to get along together, and take advantage of what the country offers to-day. The overall attitude is that of appreciation for the material wealth and stable institutions of the country, rather than the more highly-charged and moving patriotism to church and land, noticeable on the French side. As for loyalty to the British tradition, this is so

underplayed it appears as hardly more than an objective reference from time to time. The reasons for British emigration are explained sympathetically. Canada is referred to proudly as "The bread basket of the Empire." The Royal visit before World War II is noted. But in recounting the story of the two world wars, the text stresses Canada's role as an independent nation, rather than as a part of the British realm. Her present membership in the U.N. and N.A.T.O. are explained.

V. Another meaningful contrast can be noted in the different ways the English and French texts look at the past and at the future. While the French-Canadian author lingers over the virtues and rewards of the past, with its life of hardship, simplicity, and devotion to Catholic ideals, the English author contrasts the hardships of the past with the high standard of life in Canada to-day, and with the even brighter possibilities for the future. The English reader is given Alfred Lord Tennyson's lines as an inspiration: "Not in vain the distance beckons, forward, forward, let us range, let the great world spin forever down ringing grooves of change."

On the Fench side, much is said of "the land" itself: its richness, its rewards for those "sons" who stay close to it. "Don't leave the land," the young readers are told. "Even though three-quarters of our people live in cities.... stay on your father's farm. If it cannot support you, go north, in the Province ... but stay "Chez vous .. at home." "Emparons-nous du sol!" Let's be masters of the soil.

VI Far more important than such matters, however, is the French-Canadian aim to foster loyalty to the group, the collectivity, or, as the French say, "le nation". The child may assume, from his history book ---- indeed, he cannot escape from assuming -- that he has every right to be proud of himself for belonging to the French-Canadian group, which bravely built a moral, viable society in the face of great odds. Moreover, he is taught it is not only his right but his duty to identify himself with this heroic people, and further, to forward its special interests. At no time is the French-speaking pupil unsure of where his heart belongs: on the other hand, his enemies are pointed out clearly as well. Under a chapter heading entitled "Les Enemies" he reads two sub-headings: "Les Iroquois", followed by "Les Anglais."

Now, although the French-speaking elementary-grade pupil is taught nothing of the development of Upper Canada, as the English-speaking student is - he is taught a great deal about the struggle between the predominantly French-Canadian Assembly and the English-speaking Council (which the English-speaking pupil is not). The French-Canadian child learns about this struggle solely from the point of view of his own group. He reads, for example: "The only crime of the Assembly was to show itself attached to our national traditions: loyalty to the Church, to the language of our fathers, and to French laws."

As for Governor Craig, the French text states: "He showed his loyalty to the British by showing his intolerance towards the French-Canadians."

Into the nineteenth century, the French text has the exclusively French-Canadian point of view. It mentions, for example, the "magnificent expansion of the French-Canadian nation" (within Canada) rising from six hundred thousand to one million two hundred thousand souls."

Confederation itself is treated from the exclusively French-Canadian point of view. The French text reads: To defend their rights, there were four (French-Canadian) representatives facing 29 of another language and for the most part another religion. What an enormous task!" And again ... "The French-Canadian delegates had to conserve the rights for which their ancestors had fought during a century. Their responsibility was not to fail in their task!"

On the other hand, the English text seems to bend over backwards usually to avoid the exclusive, "nationalistic" angle. At several points it says, in effect, that everybody is a good fellow - British, French, even Indians. This is notable in the summary following the fall of Quebec to the English: General Wolfe and General Montcalm were "both Canadian heroes" the English text points out.

However, it is regrettable that this lofty aim breaks down from time to time, especially in accounts of battles and skirmishes. Then the English text - just like the French - takes sides. It leaves no doubt as to who are the "good guys" and who are the "bad guys".

For example, the English text describes an incident during Frontenac's Wars thus" "Without warning, the French and their Indian allies swooped down upon the quiet New England villages. Men, women, and children were massacred and scalped by the Indians." (Needless to say, this version does not appear in French.)

VII One can have no doubt whatsoever that the differences in the French-speaking and English-speaking Canadian outlook are abundantly clear throughout the grade-school texts. For one thing, the scope of the year's study is different on both sides: while the story of the "English régime" begins in the English texts on page 147, in a book of 441 pages, this part of the history begins in "L'Epopée Canadienne" on page 179, in a volume of 259 pages. Different facets of the picture are emphasized for the two sets of pupils: spiritual, moral, and nationalistic aspects on the one hand, economic, social and political, on the other. In reference to the other group the differing outlooks are further revealed. Further, the detailed narrative itself is changed, indeed distorted, because of the differing basic outlook of the texts.

VIII. Now when so much has been said, it must be added that the authors of this submission have no quarrel whatsoever with the disparity in outlook between the two groups of its clear expression in School texts. Even if we were disposed to long for a monolithic Canadian viewpoint, even if we wished for one philosophy of teaching instead of two, one set of "facts" instead of a double set, we would be less than educated Canadians... let alone just-minded human beings ... if we called for such a reform. We favour confederation " a dualism " the partnership of two great cultures in a unique setting which we consider workable for the future. By definition, therefore, we favour the permanence of the two view-points ... as different as they are.

This is not to say we favour the status-quo in the teaching of history. Far from it.

When the positive view-point of our French-Catholic compatriots comes through in the message they wish to impart to their young people, we say bravo; similarly we expect the same courtesy from our French-speaking

neighbours. When, however their view-point or ours distorts the picture of our common past -- (as in examples quoted above) -- and when the exclusive point of view of one group or the other denegrates the opposite group, then we suggest all possible changes should be made. As the Royal Commission on Biculturalism and Bilingualism heard in Sherbrooke, Quebec, on March 19th, (as quoted in the Montreal Star): "Slanted text-books on Canadian history ... contribute to the perpetuation of the "two solitudes" in Quebec."

The history books our children are reading ... on both sides of the fence are slanted noticeably, and, we feel, unnecessarily. Distortion occurs in a number of ways: a) in the choice and manipulation of loaded details, b) by omission of salient facts, c) by un-called-for "editorial comment", and d) by unnecessary comparisons of one group with the other.

Examples of each kind of distortion follow:

a) The English text-book describes an episode during the period of Frontenac's Wars thus: "The haughty French governor replied: 'I will answer your (British) General by the mouths of my canons, that he may learn a man like me is not to be summoned in this fashion!'"

But the French version goes this way: "The British messenger, in a short, arrogant talk, demanded the surrender of Quebec. 'The answer must be given within the hour,' he said. Frontenac's reply was: 'I won't keep you waiting that long. Tell your master I'll answer him with my canons!'"

English-speaking children are taught that Fort Louisburg -- the famous French strong-hold on Cape Breton Island-- "became the head-quarters of French pirates who attacked the New England fishing-boats and trading ships ... It was not long before the New Englanders realized -- the text says -- that Louisbourg was a greater danger to them than Port Royal (in Acadia) had ever been .... A party from New England undertook to attack this great strong-hold. Clerks, farmers, and fishermen, led by a merchant, set forth on the expedition .... In June 1745, the great fortress surrendered to the men of New England."

But for French-speaking pupils, the story reads this way: "The English wanted to chase the French from the shores of the St. Lawrence. They organized their armies as a consequence -- to prepare for the danger of invasion, the French constructed the fortress of Louisbourg ... in the month of August (somebody has their facts wrong here) 1745 four thousand men, in numerous ships set out ... (finally) the most formidable fortress in America fell into the hands of "Les Anglais".. the English."

In a similiar fashion, the stories in English and in French of the defeat of Braddock at Fort Duquesne are miles apart.

The English-speaking grade-school pupil reads that the situation of Wolfe, the British General, in 1759, seemed hopeless just before the Battle of the Plains of Abraham. Wolfe was sick -- the English text states -- he was waiting in vain for reinforcements, and the winter was coming on. He learned from his scouts there was one cove that was not carefully guarded. "The French had avoided battle" -- the English text reads -- "believing they were safe, because they had more men than the British, and plenty of supplies."

However, the French text-books offers a different set of details, to wit: "By their spies the English knew of the French movements and their pass-word at the cove. ....At day-break, five thousand English soldiers stood ranged in battle-order. Four thousand French soldiers assembled in a great hurry to meet them .... a little troupe, badly armed, and out of breath."

b) In the English text, the names and parts played by Panet and Bedard, who with Papineau, the French refer to as "les Chefs" are omitted entirely.

The Battle of St. Foy, called "La Dernière Victoire Français" in the French text, is not mentioned in the English text.

c) In the English text the author, describing the life of a Canadian village, during the French régime, states: "The Church played a very important part in the lives of the habitants. On Sunday, all dressed in their best, the family went to Mass." Then he adds: If anyone did not go, the curé was soon around to find out why. (Surely this is a gratuitous and subtly damaging remark.)

In the English text, the reader is told: "Most of the French habitants stayed." (in Canada, following the Conquest.) "No doubt some of the French hoped that the day would come when France would win Canada back again." (In such a controversial area, such supposition -- undocumented -- is inexcusable.)

The French text goes in for its share of damaging comment. After stating that the first "English" Governor, Murray, valued the French Canadians and treated them fairly, it adds: "The English merchants, imbued with Protestantism, and determined to dominate the French Canadians, took offence at Murray's acts."

d) The English text tells how the explorer Mackenzie had to persuade his four French-Canadian Voyageurs to carry on, when they wanted to turn back.

The French text, on the other hand, states that without the "docility, courage, and perseverance" of his French-Canadian guides, Mackenzie would not have achieved his goal.

RECOMMENDATIONS

To achieve the aim of transmitting to our children the positive values of each of the two main groups, while at the same time implanting in their minds an objective picture of Canada's past -- recognizable to both as the same history -- as well as a sense of loyalty to their country which includes good-will towards all of its many groupings.

We recommend that:

a) A self-study by each group of its own history text-book material should be undertaken. This should be conducted by means of scientific research techniques. A study such as this was concluded recently at three American Universities: St. Louis, Yale School of Divinity and Dropsie College. It developed feasible reforms in the teaching of religion in religious classes of the three major American religious faiths.

b) With the results of the self-study in hand, qualified representatives of the Catholic and Protestant Committee should meet in conference. We are confident that each side will desire and effect improvements suggested above.

One must admit it is not easy for the historian to leave aside his own emotions and bias when he recounts the story of the past. Superior historians can achieve this. Surely our country and our children deserve the best effort of the best available historians, to the end that a "bonne entente" may exist in the minds of our young people.

BRITISH NORTH AMERICA ACT

There are many opinions relative to the interpretation of the British North America Act. Léon Balcer claimed the the British North America Act did not need such drastic overhauling as it was mostly a matter of encroachment but he did recommend modernization of the Constitution. (Montreal Star, 10/4-64)

Mr. W. P. M. Kennedy, a constitutional authority, wrote, "Seldom has an act ever failed more fully in interpretation .... in World War I, the Federal Government entered the direct tax field with 'temporary income tax rights" which was never withdrawn. The Federal Government refused to cede tax sources to the provincial authority and substituted conditional grants." (C.B.M. broadcast).

Jean-Marc Léger writing in Le Devoir, said that the lack of definition of authority in the Constitution has enabled the Federal Government to take over an increasingly large portion of the public administration of Canada. (Gazette 28/3-64)

Pierre Elliott-Trudeau claimed that it is more important to revamp the civil code than the Canadian Constitution. (Montreal Star, 20/11-63)

Paul Fox, of the University of Toronto, has the view that all the fuss will never do any good. (Le Soleil, 19/3-64)

Maurice Sauvé, Minister of Forestry, feels that the federal and provincial governments should settle together the guarantees in Canadian politics. (Le Soleil, 19/3-64).

The President of the St. Jean Baptiste Society claims we have to take redical measures to revise the Constitution in order to give the French Canadians equal citizenship. (Montreal Star, 17/3-64).

Guy Favreau, Federal Minister of Justice, gave the opinion that whatever may be our hope today, relative to what we think our Constitution should be, it must be recognized that we owe the wonderful safeguard of our individual liberty to British law. (La Presse, 17/3-64).

Louis Sideleau, in a letter to the Gazette, made some interesting suggestions. He asked for the changing of the British North America Act to the Canadian Constitution and recommended that the terms of the constitution should be taught to every schoolchild. Certain changes should be made to eliminate all loopholes, and it should carefully define that Canada is a country of two languages forming one nation. (Gazette, 29/11-62).

Social Credit leader Thompson thinks that Quebec has a legitimate objection to the wording of the Act, and he could not understand what all the fuss was about. (Montreal Star, 22/11-63).

CONCLUSIONS

The above sampling of opinions concerning the British North America Act seem to indicate a fairly widespread dissatisfaction with the Act because of ambiguities in some sections which make interpretation difficult.

RECOMMENDATION

We therefore recommend that there should be a revision of the British North America Act, if in the opinion of constitutional experts and all governmental leaders, such a revision would contribute to Canadian unity.

NO.: 740-246

TITLE: Brief to the Royal Commission on Bilingualism and Biculturalism
submitted by
The Alumnae Society of McGill University

Brief of 55 pages ; 9 recommendation (s)

REMARKS OF ANALYST: Pagination of this brief is by sections rather than of the whole. This is somewhat confusing. The introductory material is given in both French and English.

The aim of the brief is to highlight problems of communications between French and English and to point up deficiencies in the teaching of history to both groups. Much of the brief consists of a collection of various opinions on different aspects of the problems of bilingualism and biculturalism while one section is given over to a review of events in Quebec since the formation of the Lesage government. One quite interesting section is devoted to a contrast of the history texts used in the different Montreal school systems.

ATT.: RESEARCH

STUDY III - The availability of publicly-financed educational facilities for both English-speaking and French-speaking Canadians across Canada and the teaching of French and English in all Canadian schools.

STUDY IV - Canadian history texts in current use by the Protestant School Board of Greater Montreal and the Catholic School Commission in Montreal's elementary schools.

STUDY IV, page 9: study of religious education in United States. Could perhaps be applied to teaching of history in Canada.

TABLE OF CONTENTS: Because of the absence of pagination over the whole of the brief PAGES references are to sections and then to pages within the sections, when these are numbered.

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BRIEF: Table of Contents

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Study II- English and French Press Reports Concerning Bilingualism and Biculturalism

Study III The Availability of Publicly-Financed Educational Facilities for Both English-Speaking and French-Speaking Canadians Across Canada and the Teaching of French and English in All Canadian Schools.

Study IV Canadian History Texts in Current Use by the Protestant School Board of Greater Montreal and the Catholic School Commission in Montreal's Elementary Schools.

British North America Act.

INTRODUCTION. The Society comprises some [illegible] graduates of McGill living in the Montreal area, the majority of whom are English speaking. The brief is based on four broad areas of study which are set out in the Table of Contents and on a questionnaire which was circulated to members.

STUDY I - Significant Events which Have Occurred in the Province of Quebec During the Last Five Years

Culture (page 1)

Begins with the setting up of the Department of Cultural Affairs in 1960 and details accomplishments in painting, literature, drama, the cinema and publishing on the part of residents of Quebec. Where it is possible to judge it would seem that numerically Quebec's participation is proportionately higher than one would expect.

Economy (page 3)

Begins with the institution of the Department of Industry and Commerce and details the various groups which have been set up and the programs undertaken. The former include the Bureau of Economic and Scientific Research, the Bureau of Industrial Expansion, Regional Economic Councils,

the Conseil d'Expansion Economique and the General Investment Corporation. Programs undertaken have included Regional Industrial Development, the Industrial Funds Act (Bill 65, May 24th, 1961), the Royal Commission on Taxation and such programs as the setting up of the organizations listed above would imply.

On pages 6 and 7 there is a short account of "Nationalization of Power in Quebec" which includes a history of this move and a short rationalization of it.

Education (page 8)

This section explains the fundamentals of Bill 60 which, on the advice of a Royal Commission of Inquiry on Education, set up a Department of Education under a Minister of Education and two Deputy Ministers (one for the Protestant faith) and the Superior Council of Education.

Politics and legislation (page 10)

A number of inquiries and reports were made. These included the Salvas Report, the Bouchard Inquiry, the report of the Superior Labor Council and the report of the Nadeau Commission. These have led to reform of the Quebec Civil Service and reorganization of the Quebec Provincial Police, changes in policy on school texts, revision of the Labor Code, and amendments to the Civil Code affecting the status of married women.

Social Welfare (page 12)

Developments in this area have included increases in the various pensions and allowances already available and the establishment of hospital insurance.

These events are listed to show the pace of developments in Quebec in the last four years and to point out that perhaps enough attention isn't being paid in the rest of Canada to these positive accomplishments.

STUDY II - English and French Press Reports Concerning Bilingualism and Biculturalism

Strong French Voices (page 1)

The general tone of the opinions reviewed here is one of strong Quebec nationalism within a perhaps revised but nonetheless still Canadian context. The individuals referred to are generally members of what might be termed the Quebec "Establishment".

Strong English Voices (page 5)

The views presented here come from a wider section of society than those

of the first section and consequently represent a greater variety of opinions. They range from the English separatist and English supremacist concepts of Canada to appeal for more understanding and tolerance in English Canada for Quebec.

STUDY III - The Availability of Publicly-Financed Educational Facilities for both English-Speaking and French-Speaking Canadians Across Canada, and the Teaching of French and English in All Canadian

The Departments of Education of the nine English speaking provinces were sent questionnaires on these two topics and replies were received from all but Saskatchewan early enough to be included in this study.

Newfoundland, Prince Edward Island, Nova Scotia, Ontario and Alberta have some form of bilingual education although in Newfoundland this is restricted to one school and in Alberta is limited after grade two. Both New Brunswick and Nova Scotia have some publicly financed French schools. Manitoba and British Columbia have no publicly financed French schools. Where these schools do exist they seem to be based on population percentages. French is a compulsory subject in Prince Edward Island and New Brunswick and in the bilingual schools of Ontario. It is not compulsory in any other of the provinces mentioned, but is generally studied in all of them anyway. Except in bilingual schools the study of French starts in either grade eight or grade nine. There is no consistent pattern of how long French is or must be studied where it is required or adopted as an option. Prince Edward Island is the only province which requires it for matriculation but in all of the others it is generally presented as an option.

In the province of Quebec public English protestant schools are required by the terms of the B.N.A. Act and their provision has little to do with population percentages. French is compulsory from grade three until matriculation. By law, English must be taught in the French schools from grade six to grade twelve, but in 90% of the French schools it begins in grade five.

66% of McGill alumnae who were queried felt that all Canadians should study both French and English; 11% thought that this should apply only in the province of Quebec; 18% were opposed to this idea. 86% of the sampling had studied French during formal education; 37% spoke French fluently and 8% spoke it "fairly well" or "almost" fluently.

Part IV - Canadian history texts in current use by the Protestant School Board of Greater Montreal and the Catholic School Commission in Montreal's Elementary Schools

Section I (page 1)

Analysis of "l'Epopée Canadienne" and "l'Histoire du Canada" in use in grades four to six of the Catholic School Commission's system and "Canada Then and Now", the text in use in grades five and six of the Protestant system.

Section II (page 1)

Contrasts the diminution of religious content in the Protestant curriculum with the constant, or perhaps increasing, level of the same in the Catholic program. In the former case this was necessary to suit the schools to the varied religions which they must serve. In the latter the schools were able to accomodate themselves to the Catholic philosophy of education.

Section III (page 1)

Catholics believe that religion must permeate the whole of the curriculem and are open in espousing this view. Thus, it is not surprising that the French texts are as much histories of the Church in Canada as histories of Canada itself. While the Church is mentioned in Protestant texts it is mentioned objectively, not to inculcate special values.

Section IV (page 3)

The Catholic texts overtly stress a certain value system; the Protestant texts do the same subconsciously. In the former case the system is religious, in the latter it is secular.

Section V (page 4)

The French texts are oriented to the past and to the land; the English texts are oriented to the present and future.

Section VI (page 4)

The Catholic text is aimed at fostering loyalty to the French Canadian nation; the Protestant text seems to be aiming at a more objective approach. However, it sometimes slips into the practice of taking sides and the side on which it ranges itself is not that of the French.

Section VII (page 6)

The English text devotes 295 out of 441 (approximately 67%) pages to the English regime. The French text devotes 81 out of 259 (approximately 31%) to the same topic. "Different facets of the picture are emphasized for the two sets of pupils....In reference to the other group the differing outlooks are further revealed. Further, the detailed narrative itself is

changed, indeed distorted, because of the differing basic outlook of the

Section VIII (page 6)

It is not the different outlook in each which is regretted, it is the distortion of facts to suit those points of view, or the denigration of one group to elevate the other to which exception is taken. Examples of this type of thing are given.

BRITISH NORTH AMERICA ACT

This section is a collection of opinions on the British North America Act from both English and French Canadians.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 740-246
The Alumnae Society of McGill University
MONTREAL

A. INFORMATION ON ORGANIZATION

1. MEMBERS

A group of over 1800 women graduates.

2. OBJECTIVES

To help the University and its students and to give its women graduates an opportunity to maintain a close relationship with each other and the University.

3. PREPARATION OF BRIEF

a) The brief is based on answers to a questionnaire which was circulated to members of the Alumnae Society.

b) Adopted by unanimous vote at meeting on June 20, 1964.

c) Committee included:

Mrs. A. H. McFarlane
Miss G. Barre
Mrs. W. D. Buchanan
Mrs. Betty Shapiro
Miss Margaret Macnaughton
Mrs. J. F. Rutherford
Mrs. M. Trenholme

B. QUESTIONING OF WITNESS(ES)

1. PROGRAM AND LIAISON SECTION

Study I p. 13 I-

(1) "We recommend that the public news media, namely T.V., radio, newspapers, and the National Film Board, provide up-to-date factual information concerning Québec and the significant events which are occuring there in cultural, economic, educationa, legislative, political, and social welfare fields."

Quels seraient les moyens, selon eux, de parvenir à ce résultat?

Study I p. 14

(2) "We would like to mention here that the Alumnae Society of McGill University plans to arrange youth visits for next summer for French and English students living within the province of Québec."

Plus de détails.

Summary #7	(3)	Elaboration on the revision of the history texts. Should it be done at all levels?
Summary #8	(4)	How is one to decide if "constitutional experts and all government leaders" are in favour of a revised BNA Act? Which parts might be revised?
general	(5)	Could you give some details on the youth visits programmes to be arranged by the Alumnae Society?
general	(6)	In the introduction, you mention a questionnaire which was used in the preparation of the brief. Could you tell us more about this questionnaire?
general	(7)	You seem to place considerable stress on the 'cultural' benefits of learning two languages, but you do not make any recommendation about how bilingualism might be applied in government departments and other public institutions. Any comments?
general	(8)	Is the problem primarily one of communication, as your brief suggests?

C. RESEARCH SECTION

1. QUESTION FROM PROGRAM AND LIAISON SECTION

a) Vérifier les réponses aux 6 questions posées en page I de la troisième étude portant sur l'éducation financée par l'Etat et l'enseignement des langues.

Reply: Prof. Neatby:

b) The replies do present a general picture which is reliable

2. Points noted - opinionated rather than factual re: films, communications, French paper in Toronto (study 2 p.6) but generally sound -

First "French feature film in Canada produced in 1943" (so p. 2, #7 misleading)

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McGILL UNIVERSITY

BRIEF

to

The Royal Commission on Bilingualism and Biculturalism

MARCH 1, 1965

McGILL UNIVERSITY

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to

THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

March 1, 1965.

McGILL UNIVERSITY
MONTREAL

March 1, 1965.

Messrs. André Laurendeau and
A. Davidson Dunton, Co-Chairmen,
Royal Commission on Bilingualism
and Biculturalism,
Ottawa, Ontario.

Dear Commissioners,

On behalf of McGill University, I am very glad to be able to forward to you the Brief of the University to your Commission. It expresses the considered views of the Board of Governors and the Senate of the University, and it is our hope that it will contribute to an understanding of the profoundly important and difficult questions now being studied by the Commission.

Yours sincerely,

H. Rocke Robertson,
Principal & Vice-Chancellor.

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INTRODUCTION AND PERSPECTIVE *

1. McGill University understands that the essential aims of the Royal Commission are to discover under what conditions Canada's two cultural groups can co-exist; how each can develop its own culture, while continuing to work and live together; and how each, if possible, can help to widen the cultural horizons of the other. Experience shows that this is no easy task. Where more than one strong and healthy culture exists, the relationships between the groups may be slight; when closer relationships are more or less inevitable, one culture tends to overwhelm the other.

2. In Canada, of course, it is the French culture which is under threat, both because it has greater obstacles to overcome, and because those who speak French face a possibility of assimilation not known on the English side. The fact that Canada itself is under constant pressure from a civilization represented by 200,000,000 English-speaking North Americans magnifies the pressure. The problem is, therefore, to make of Canadian society a vehicle for the strengthening of French culture where it exists, without paying the high price of rigid separation between the two peoples.

* This brief was prepared by a committee consisting of: Dean Maxwell Cohen, Chairman, Professors S.J. Frankel, L.L. LaPierre, Mr. C.M. McDougall, Professors J.R. Mallory, D.C. Munroe, Chs. M. Taylor, Dean H.D. Woods, and Professor G.A. Woonton.

3. In seeking the solution to this problem the Commission will benefit not only Canadians, but men of good will wherever they are confronted by the same problem which is one that will arise frequently in the modern world. The solution to this problem is more than a simple political accommodation of the groups in question, important as this is; it requires also a knowledge of the determinants of unique cultural development, especially in a context of cultural mixing. We lack this knowledge. Some may talk of bilingual schools, for instance, as the ideal means of bringing the cultures together; others will claim that they are instruments of assimilation in the hands of the majority. But who knows really if, and under what conditions, they are one or the other?

4. The Commission is, therefore, called on to do more than explore different avenues of accommodation between existing political forces; it must push back the frontiers of knowledge in a field where too little study has been done. In this task it deserves the support of the university community of Canada as a whole, and of McGill University in particular, placed as it is at one of the meeting points of the two cultures. This submission will present views about the general problems of co-existence and cultural development in Canada as well as the special viewpoint of McGill University as an institution with unique experience in Quebec and Canada.

5. The living together of two cultural groups poses two problems; first, the cultural life of the more vulnerable group may be undermined in various ways unless corrective measures are taken; secondly, the common institutions of the two groups may tend to reflect disproportionately the interests, or way of

thinking, of the stronger. Both these developments have occurred in greater or lesser degree on the Canadian scene. There is, in addition, the overriding and perennial problem of the relations of the two groups as political entities, a problem which has taken many forms in Canada, but which generally seems to have settled into the form of conflict between Quebec and the Federal Government over the powers to be wielded by these governments.

6. The first two problems can be solved if we apply to them the vision, knowledge, and good will required. In itself, this would make easier the solution of the third. But we shall have to recognize that in one form or another this problem of the distribution of powers will be with us as long as Canada exists, and is one of the tensions which inevitably forms part of our life as a bi-cultural nation and a federal state.

7. The first two problems arise wherever there are French minorities outside Quebec. They also arise, strange as this may seem, in Quebec itself, in the particular case of Montreal. Here the influence exerted by an economically dominant minority exercises a constant pressure on the French majority of the city. This special problem of Montreal may and probably will find a distinctive solution. The danger exists, however, of this solution coming about in ignorance and ill-will to the harm of the two communities, in the form, for instance, of unilingualism imposed by political authority or other pressures. If this is to be avoided, we need good will on both sides, but also a specific knowledge about the problem, its roots, and the trends of cultural development which are constantly modifying it.

8. With the French-speaking communities outside Quebec, the problem is even more acute. Some of these are small and seem to be subject to overwhelming assimilative pressure. It will be one of the most difficult tasks of the

Commission to determine whether this is actually the case. It is plain that none of these communities outside Quebec has yet been given the full conditions for healthy cultural development, and in some cases even the minimal conditions of their survival are lacking. This is often so because the English speaking majorities have acted as though Canada was a unicultural country, where the only policy to adopt towards citizens of other languages was assimilation. In such cases, French-speaking Canadians have been treated almost in the same way as immigrant groups destined for the earliest possible fusion into the English-speaking majority. In some provinces there has been resistance, not only to the use of French in government, administration, and the courts, but even to the existence of French-language public schools. It is to be hoped that as a result of the work of the Royal Commission this state of affairs will be ended once and for all, and that the status of French communities outside Quebec, wherever their members are numerous enough to have a group life, should be raised to that enjoyed by the English-speaking community in Quebec.

9. This will require intensive study of the necessary conditions of survival and development of such groups, it will also require consideration of what amendments to the Canadian Constitution may be necessary to secure the minority rights concerned. At present only the English-speaking community in Quebec has specific constitutional protections. This imbalance should no longer continue.

10. The second problem is most manifest in the apparatus of the federal government. The Civil Service, the Armed Forces, and the Crown Corpo-

rations all have a predominantly English-speaking stamp. Even the capital city itself does not seem to have made adjustments to the fact of biculturalism. As far as the government apparatus is concerned the problem goes deeper than the question of language. It touches upon more intangible factors of cultural expression as ways of thinking and procedures of work. The goal in this field should be to develop a federal government which is as much an expression of French Canada as of English Canada, where people can work in either language, and where different styles of work are equally welcome. To what degree this goal is practical, and how it is to be realized, are immense problems to which the Commission will have to give careful attention.

11. Thirdly, there remains the major problem of the political relations of the two peoples. At the moment this question is most fraught with emotion, and most prey to easy solutions perhaps more satisfying emotionally than they are constructive politically. The answer to this problem, as to the others, depends on basic political choice which concern the existence of the country itself. However, if we want to continue the experiment which is Canada, a great many unknowns remain to be clarified.

12. Again it must be recognized that the presence in Canada of a third force, commonly known as the new Canadians, adds an important dimension to the problems of bilingualism and biculturalism. Even though Canada constitutes one state which expresses itself at least officially in French and in English, the cultural potential of the other language groups must not be lost. The question, therefore, arises as to how to enable these groups to survive, and to contribute positively to the Canadian cultural reality.

13. Perhaps the immediate question is this: to what extent will the economic destiny of French Canada be determined (insofar as these things are determined by governments) by the federal government at Ottawa or the provincial government at Quebec? At the moment we lack knowledge of the different possibilities and solutions. Various proposals are put forward for an economic division of power, but with little knowledge of how they would operate, and with grave doubts concerning their viability. Yet such plans are presented with passion as the only possible solution, and political support is generated behind them.

14. We urgently need more light in this area: authoritative studies concerning economic management, the degree of interdependence of the different regions of Canada, the different possibilities for decentralization of economic power, and related questions.

15. In addition we have to discover the extent to which it is possible or desirable to enable French Canada to project itself as having a distinctive character on the international scene; and, at the same time, to impress upon Canada as a whole the stamp of a really bi-cultural personality.

16. In asking these questions, we have to determine what changes, if any, should be made to the Constitution. These changes would touch upon the respective powers of the federal and provincial governments. There may also be changes in the structure of the federal government itself which would result in a more satisfactory political relationship between the two communities. For instance, various proposals for reform of the Senate and of the Supreme Court of Canada are current in Quebec. While the Royal

Commission may not be the proper forum for discussion of these proposals it must at least take cognizance of important issues of this kind which bear upon the total re-examination of Canada's future.

17. The Royal Commission on Bilingualism and Biculturalism is called upon to break new ground in many of these fields, such as considering how to establish stronger relationships and better understanding between the two peoples, how to educate Canadians in their bi-cultural heritage, and how to foster a proficiency in the other language, particularly among English-speaking Canadians but also among French-speaking Canadians in Quebec and elsewhere. In this difficult process Canadians will not only be working toward the solution of problems which must be solved, but will come to a greater knowledge and understanding of their country and their fellow Canadians. In this vitally important task McGill University offers to the Commission its unqualified support and assistance.

II

THE UNIVERSALITY OF UNIVERSITIES

18. There are two major dimensions to the role of a modern university. The first is its universality. Language, culture, and social milieu are factors that influence the quality and style of its activities, but to be worthy of the designation "university", it must have a commitment to the quest for knowledge that transcends these particulars. The second dimension is its involvement in the society of which it is a part. The role of educational institutions generally is to nourish and develop the culture of the society in which they exist and which they serve.

19. It is our purpose to consider the role and position of the university as an organism for the development of a high culture, and in particular to look at the situation of McGill University. Notes on the history of McGill appear later in this brief. Suffice it to say for now that McGill developed on the model of the Scottish Universities, with their strong emphasis on training for the professions. During the nineteenth century it established professional faculties of medicine, law, and engineering, as well as its faculties of arts and science. By the end of the century, McGill University had become one of the leading Canadian universities, drawing students into its undergraduate and professional faculties not only from the English-speaking inhabitants of the city of Montreal but to an extent from the French-speaking community and from all provinces of Canada as well as from

other nations.

20. The changing circumstances of the twentieth century have altered the character of the university and changed its role but they have increased, rather than diminished, its interests and responsibilities beyond the margins of the immediate community in which it finds itself. The growth of provincial universities in the other provinces, each seeking to provide professional schools in law, medicine, and engineering, has reduced the importance of McGill as a centre of higher studies of the traditional kind in Canada. At the same time, the growth of the great universities of French Canada has provided, for all Canadians who wish to pursue their studies in the French tongue, outstanding institutions capable of fostering study in all fields. Nevertheless, the development of higher learning in recent years has increased the interdependence of those universities capable of a full range of higher studies, and made it necessary for them to carry out, sometimes jointly, responsibilities far beyond the immediate needs of their local communities. It is the purpose of this brief to examine the role appropriate to McGill University in achieving its highest development in a Canada which recognizes the primacy of the two languages and the two founding cultures.

21. The recent report of the Committee on Higher Education in the United Kingdom (the Robbins Report) proposes a four-fold classification of the major aims of higher education, as follows:

1. Instruction in skills suitable to play a part in the general division of labour.
2. Cultivation of the general powers of the mind - the production of cultivated men and women.
3. Advancement of learning - "the search for truth is an essential function of institutions of higher education and the process of education is itself most vital when it partakes of the nature of discovery."
4. Providing, in part, the background of culture and social habit

upon which a healthy society depends.

22. It should be noted that the Robbins Committee makes no attempt to order these objectives hierarchically. All of them are regarded as important and some combination of them is deemed to be necessary in the definition of a university. In the words of the Report:

> "Institutions of higher education vary both in their functions and in the way in which they discharge them. The vocational emphasis will be more apparent in some than in others. The advancement of learning will be more prominent at the post-graduate than at the undergraduate stage. The extent of participation in the life and culture of the community will depend on local circumstances. Our contention is that, although the extent to which each principle is realized in the various types of institution will vary, yet ideally, there is room for at least a speck of each in all."

23. McGill's contribution as a university may be assessed in the light of these "objectives". Although it makes for a somewhat mechanical approach to a complex problem, the Robbins classification provides a good framework for describing the role of the university in its modern milieu.

24. Of the first function, it should be said that the original purpose of Canadian universities was to provide the learned or skilled professional men of a simpler society - the teachers, clergymen, doctors, and lawyers. Similarly, today the very highly specialized and expensive training of the scientists and fundamental researchers in the age of the atom and outer space is still featured in the universities. Just as in the past McGill opened its doors freely to all who qualified and sought to enter, today's students are not only from the Montreal community and all parts of Canada, but are men and women from the emerging nations in all parts of the world. The application of knowledge knows no frontiers, and man's resources will be best employed in the encouragement of the free movement of those who learn

and those who teach.

25. The second function of the university relates to the cultivation of the mind. No matter how urgent are the needs of society may be for specialists, it remains uniquely the function of the university to cultivate the intellectual quality and the cultural breadth of those who work within it. The general educational philosophy of the modern university, as accepted at McGill, is to stress the importance of a theoretical grasp of a subject, as well as some cultivation of fields of knowledge outside one's own. The role of the university is to train men and women who are not merely technicians, but the bearers of a high culture.

26. Advancement of learning is the primary function of the true university, which in the modern world forms the major repository of intellectual and scientific creativity. The spectacular growth of graduate studies in the larger Canadian universities attests the extent to which this has become the prime function of the university. The interdependence of knowledge, the high cost of facilities, and the cosmopolitan character of both staff and students are giving a new character to McGill and its sister institutions: a character less self-contained and isolated, which makes each university a part of the "Great Society" of higher learning.

27. When we come to the fourth objective of higher education, the transmission of cultural background and social habit, we are on more difficult ground. The Robbins Report suggests that the question is one of proportion to be seen in relation to the other functions of a university. It seems to us that the major universities in Quebec, because of their commitment to teaching and research, are not inclined to direct a large proportion of

their scarce resources into a deliberate programme to achieve these ends. Nevertheless, a large university cannot avoid playing a part in the life of its community, and is bound to exert some influence on the attitudes of its students.

28. To a large extent the nature of an institution's involvement in the culture of its milieu must itself be a function of that culture. In the society of the "two solitudes" it was almost inevitable that McGill should participate in, and transmit the standards of one of the solitudes even as l'Université Laval and l'Université de Montréal transmitted the standards of the other. Like the English-speaking community of Quebec, with which it identified itself, McGill tended to focus most of its attention on the larger English-speaking community of Canada as a whole. The French universities of Quebec tended, likewise, to identify themselves with French Canada. These tendencies, however, should not be overstated. It is to the credit of the major universities of this province that they have been able, in substantial measure, to avoid narrowness of thought and interest.

29. We think it would be a fallacy, in assessing McGill's role in Quebec, to do so in terms of a past that will never be recaptured or of a present that is regarded as static. We recognize the reality of the changes taking place in Quebec, as elsewhere in the world. We need to understand these changes and seek the means of adapting to them. At the same time we affirm as a matter of principle that we do not believe such adaptation will be simple, but must take place as a continuing process of imaginative accommodation among the diverse elements and interests that comprise the society of Quebec and of Canada. We assert, too, that McGill University has a distinctive

part to play in this process of adaptation. It is through its active participation in shaping the development of our province and in helping to shape the consciousness of Canada as a whole that the University can do most to ensure that our common Canadian culture and standards of citizenship will flourish.

30. It seems to us that it is the primary responsibility of McGill to be and to remain a great university. This concept is not intended to set McGill apart from her sister universities in Quebec. It is rather an expression of the mutual concern for, and the common faith in the practical and ethical consequences of knowledge that is shared by all our universities. The search for knowledge goes on without interruption all over the world and no modern state can afford to be left behind as the frontiers of learning are advanced. Men and women must be trained in growing numbers to apply knowledge and skills to the infinite variety of human problems and aspirations. Canada and Quebec need the contribution that the universities are able to make toward an understanding and resolution of our problems of development and cultural dualism. It would be most unfortunate if the cooperative nature of the scientific and learning enterprise from which everyone benefits were to be disrupted by political or cultural differences. In presenting the general outlook of McGill University, some of the many practical questions are touched on and elaborated in another part of this brief. There is one highly practical question, however, that should be introduced at this point because it underlines the argument that the advancement of learning depends to a very great extent on cooperative effort.

32. Adam Smith had this to say on the intellectual division of labour:

> "Each animal is still obliged to support and defend itself, separately and independently, and derives no sort of advantage from the variety of talents with which nature has distinguished its fellows. Among men, on the contrary, the most dissimilar geniuses are of use to one another; the different products of their respective talents, by the general disposition to truck, barter, and exchange, being brought, as it were, into a common stock, where every man may purchase whatever part of the product of other men's talents he has occasion for."

To Adam Smith, all the greatest improvements in production seemed to flow from the principle of the division of labour. The same principle applies with force to institutions of higher learning today. No university, or system of universities, can stand alone in pressing forward the frontiers of knowledge and in bringing the fruits of knowledge to the people of their own communities. Thus McGill University, while gladly playing its part in the expansion of the facilities of higher education and research in the Province of Quebec, and accepting without reservation the vision of Canada as a country of two cultures and two languages, conceives its role as one which extends to the world at large and not only to the English and French-speaking communities of Quebec, and the Province of which they form a part. Its purpose in so doing is to bring about, in close cooperation with its sister universities, the maximum benefit to the community in which it is located.

33. It cannot be doubted that the location of English-speaking universities in Quebec can be of inestimable benefit to the whole of English-speaking Canada, as a means of fostering the duality of Canadian culture and encouraging the growing understanding between English-speaking universities in other provinces and French Canada. McGill can serve as a means of nourishing fruitful relationships between the two university systems, and between the

intellectual and scientific elites who must be committed to cultural duality if Canada is to make the most of its dual heritage. Canadians of both French and English tongue can be enriched by closer mutual relationships, and the two university systems can enrich one another by fruitful collaboration in those research and scholarly undertakings which require the participation of very large-scale resources if they are to be possible at all.

34. All Canadian universities find themselves in an intellectual common market. Ideas know no frontiers and no barriers of language. The advanced research and scholarship which is the mark of a true university is carried on by persons who are acutely aware that their fellow-workers are linked together in scientific and learned societies whose purpose is to advance knowledge. The business of scholarly research is to mount common assault on the problems to be solved. Universities must find their staffs in competition with one another, and the considerable flow of scholars back and forth across the Atlantic, and northward and southward on this continent, are processes that a country of limited resources like Canada could not arrest even if it tried to do so. The concentration of some of the very best scholars and scientists in a handful of institutions probably cannot be stopped; nevertheless the mobility of scholars confers benefits even on the under-developed parts of the universe of higher learning. The tenure of Rutherford and Soddy at McGill, and the regular visits of outstanding French scholars to l'Université Laval and l'Université de Montréal, form part of an international flow of ideas which spreads its benefits widely.

35. There are few institutions large enough or with sufficient resources to meet all the needs of higher education at once. Good men are scarce, and

the capital equipment for advanced research is now so expensive that very few communities can afford to provide it - still less can they afford the waste of duplicating facilities. The future of all universities that aspire to play a serious role in advanced research is bound up with the most careful planning and rationalization of resources. In a country of large territory and small population this problem is doubly serious, since it is undesirable as well as impossible to concentrate all of the best facilities in one place.

36. In assessing the needs of the communities which it serves, McGill has endeavoured to respond as best it can to the demands of higher education. Until the outbreak of the Second World War, the principal emphasis at McGill had been on the provision of a sound undergraduate training in arts and science, of professional training in medicine, law, engineering, agricultural science, and related fields in which it had built up a tradition of excellence. The students who came to McGill were drawn from the whole English-speaking Canadian community, and later many spent their working lives in all parts of Canada and, indeed, in the United States and elsewhere. The increased growth of provincial institutions, together with the great increase in population in Canada and the rise in the proportion of those aspiring to higher education, have made it more natural for this type of higher education to be provided in the province in which the student lives.

37. While McGill has grown in response to the increase in the number of incoming students, it has gradually shifted the emphasis in all of its faculties. Whereas even a generation ago, most young Canadians seeking advanced degrees left Canada for the universities of the United States and Europe, and many still do, the rising costs of higher education and the

strain on the capacity of foreign universities has made it more and more desirable that young Canadians should seek their higher training at home.

38. McGill, in common with several of the larger Canadian Universities, including l'Université Laval and l'Université de Montréal, has therefore seen a great expansion in its capacity to train for advanced degrees. There has been a noticeable shift in the undergraduate and professional faculties away from general education to the training of specialists who are destined for graduate school. The most striking change has been the growth of the Faculty of Graduate Studies and Research itself. There has been a large increase in the number of Canadians studying in Canada for post-graduate degrees accompanied at the same time by a heavy concentration of these students in the few graduate schools in Canada equipped to train them.

39. These developments illustrate the two most important propositions in higher education today. One is the importance of regarding higher education as an open, rather than a closed system by developing the specialized facilities of those institutions capable of large-scale growth, and encouraging a division of labour among them. The second is a recognition that as higher education responds to the expanding needs of a growing community, there should be room for variety and experiment in educational methods. Neither the needs nor the techniques of higher education stand still, and all will benefit if different institutions experiment in varied ways with educational organization and method.

40. The emergence, within recent years, of a large number of new nations in Asia and Africa has presented all Canadian universities with an opportunity and a challenge. These new countries, most of them until recently

within the political systems of France or the United Kingdom, now urgently require facilities to train their political, scientific, and professional personnel. At this time, their needs are so urgent that they must call on the universities of the developed countries to provide university places for the men they need to replace their former European rulers. In the longer run, they must develop their own universities and other educational facilities.

41. Canada has responded imaginatively and generously to this need through such programmes as the Colombo Plan, the Commonwealth Scholarships and Fellowships Plan, and the provision of financial aid to the former French Colonies and to special areas such as the West Indies. The influx of students from many overseas countries to Canadian universities has not only benefited their own countries but has also enlarged the horizons of Canadian students and university teachers. In a great many ways Canadian universities have derived advantage from these programmes, and as long as such students can be accommodated their presence will enrich Canadian universities and enhance the image of Canada in the world.

42. One of the most important ways in which Canadian universities can contribute to this international programme of aid in education is to make available to other countries the special skills and experience acquired by Canadians in solving peculiarly Canadian problems. Students from other countries may learn much from the Canadian experience, from engineering to government. Not least, as the report of the Third Commonwealth Conference of Education pointed out, many of these countries confronted with the technical problem of teaching a second language, can learn from the original and creative work being done in linguistics and modern languages at l'Université Laval and l'Université

de Montréal.

43. The further expansion of foreign aid in education should not be regarded as a diversion of Canadian resources from our own needs. The influx of overseas students will enrich our graduate schools, and the experience gained by Canadian educational administrators lent to overseas countries will increase our own capacity to meet the problems of modern higher education in Canada.

44. The leap from an essentially local preoccupation with higher education to the challenges and responsibilities of advanced research and highly specialized work is a task which McGill University has gladly accepted. In adopting its new role, McGill will be better able to serve not only English-speaking Canada, but to enlarge its undertakings and relationships with sister universities in Quebec, thus demonstrating that the bi-cultural character of Canada is one of fruitful cooperation, rather than of isolation.

III

THE CHALLENGE OF THE NEW QUEBEC

45. At the centre of the present social reconstruction in Quebec lies a complex of ideas and images that are the product of many influences and a long history. What may be described as the philosophy of the new Quebec is derived from many social philosophies and many goals, as well as from varieties of political means. Perhaps a fruitful way of expressing McGill's view of the new Quebec is to say that Quebec is caught up in the universal search for modernity, as are all progressive people, while yet striving to retain its essential integrity.

46. In seeking "modernity" the new Quebec aims at many things: a massive educational reconstruction; great improvements in living standards, particularly for subsistence rural areas; a sharp break with the "patronage" political morality of the past; a determined effort to develop a French-speaking managerial class, taking its full place in enterprise; a reappraisal of the relations between clergy and laymen and indirectly, therefore, between church and state; the achievement of autonomy in local welfare programmes heretofore under joint or sole federal control; a reconsideration of the Canadian Constitution so as to make it an instrument more truly reflective of Quebec's aspirations than the British North America Act seems to provide; a redefinition of the status, and of the language and school opportunities, of French-speaking Canadians in other provinces; the realization of a truly bi-cultural and bilingual image and practice

in federal government, thus expressing the duality of the Canadian cultural fact so that the image of Canada at home and abroad reflects the two great languages and civilizations of the modern world, coexisting at ease with each other; and, finally, the achievement of economic "rationalization" and a greater degree of Quebec control over the Quebec economy.

47. At the same time the French-speaking Canadian seeks, side by side with this modernity, to preserve his historical integrity. By integrity, modern French Canada means the capacity to feel totally at home with itself, with its unique on-going history, with a language that is not English but French, and with a culture that is French and North American but not "American" -- in short, somehow to be able to be French Canadian in all the important aspects of the material and spiritual life of a people. The tensions that arise from this search for integrity are often very severe because the anglicizing pull of modernity in a North American setting (faced with the immense cultural power of the United States washing over the whole of North America) is difficult to manage. Thus to be modern and at the same time to be French-Canadian requires an heroic effort.

48. But it is not only a question of maintaining that integrity in the face of the undeniable fact that English forms the working language and cultural base of North America. It is deeper than language. It is a question of what values to retain from the past and what values to acquire in the re-shaping of older standards and values. An important illustration of this dilemma is the apparent tendency to move away from a powerful rural heritage in the name of modernity, as industries and cities grow to replace farm, parish and town as a main social framework of life in the Province. Yet that movement probably is

taking place before new values appropriate to urban, modern French Canada have emerged to create a new stability in place of the old.

49. It is not possible, however, to speak about the new Quebec and confine analysis to the French-speaking Canadians of the Province alone. An English-speaking community, substantial in numbers and important in its economic role has been a significant part of the life of Quebec for two hundred years. That fact suggests that the idea of "Quebec" though too often used to describe only the French-speaking citizens of the Province, must also apply to those other Quebecers who have their roots and traditions deeply in the region. When speaking of Quebec there must always be included, therefore, "these others". There are two language communities in Quebec closely associated, and they comprise the totality that is Quebec.

50. It would be unrealistic, however, to pretend that English and French-speaking Canadians in Quebec have lived the Province's history in the same way, though sharing a common physical-historical environment. For the English-speaking community has powerful links with, and has been fed spiritually by, the immense English-speaking family of North America. Thus the English-speaking Quebecer lives in both a minority and majority framework. While it is true that the French-speaking Quebecer is in the majority in the Province, he often tended, in the past, to be more conscious of his Canadian minority status in general than of his Quebec majority status in particular. Moreover, there are substantial economic differences between the two Quebec communities. On the one hand many English-speaking citizens are of the more favoured economic sector, as owners, managers, and technicians in commerce and industry. The accident of history and the general sociology of the situation seem to have given economic

advantages to parts of the English-speaking community which have been delayed among French-speaking Canadians. The reasons for this social imbalance are too well understood today to require further exposition. But the point should be made that although no one person, group or generation, was responsible, consciously, for this economic pattern, and therefore no one should give or receive blame, tensions and misunderstandings between the two Quebec language families arose and still arise from this social configuration. The English-speaking minority has had to develop institutions and a point of view that reflected these curious relationships with the majority who, in another context, were a minority and who often seemed more aware of economic status than of numbers. Indeed it has been said that in accommodating itself to these peculiar minority-majority perspectives and roles, the English-speaking Quebecers have been content, generally, to play their political role outside the ordinary forms of politics, at least in Quebec affairs if not in federal matters.

51. Yet while the new Quebec seems to invite greater participation by all its residents, it may at the same time unwittingly discourage the fullest sharing in the new society. To the extent that the new Quebec is a more open society, thereby providing for greater economic and managerial equality, there should be greater opportunity for both language groups to enjoy the fullest participation in all political processes. On the other hand, to the extent that the new Quebec is not only nationalist but ethnocentric, it may develop new forms of a closed society, more discouraging to the non-French-speaking community than was the older system of alliances with the tacit acceptance of the respective economic and political roles of each community.

52. Where does McGill University now stand in this time of change? How does it adjust to and, more important, contribute to the new Quebec and the new Canada? McGill has always been closely identified with the English-speaking community in Quebec. It was founded by a public-spirited citizen of Montreal; its first faculties were linked to the medical and legal professions of the Province of Quebec; and its governors are the trustees of the Royal Institution for the Advancement of Learning, an official body created by the colonial government in 1818 to organize and administer the first educational system of Lower Canada. McGill was granted its Royal Charter in 1821, and a revised charter was issued in 1852. Two preparatory colleges were founded-St. Francis College in Richmond and Morrin College in Quebec City. While these never became identified with the university in the same sense that the classical colleges were related to Laval, each served the English community for a number of years. After his appointment as principal in 1855, William Dawson succeeded both in interesting the public and in persuading the business leaders to contribute generously to the University's support. Another example of McGill's concern for the welfare of the English-speaking community was the establishment of the McGill Normal School in 1857 for the preparation of teachers for the Protestant schools. This responsibility was undertaken by Dawson to ensure that good standards of education were maintained in the schools and it has given McGill a close and continuing link with the public school system of the Province.

53. The formative period in the educational history of Quebec began in 1841 with the Act of Union establishing the United Province of Canada. At the outset, an attempt was made to establish a common system of education for the

United Provinces but this proved abortive, and a separate Education Act was adopted for Ontario in 1843 and for Quebec in 1845 and 1846. These Acts set in motion a series of reforms which, in Quebec, led to the adoption of a "confessional" system of public schools making provision for religious dissent, as well as for the organization of a confessionally oriented local and provincial administrative structure and teacher training. Not unnaturally, this movement resulted in a greater demand for higher education. Laval, McGill, and Bishop's, the first two of which had already been operating for some years, assumed roles of greater responsibility.

54. The population of Quebec during these years was approximately 1,000,000, about one-quarter of which was English-speaking. This minority was concentrated largely in the cities of Quebec and Montreal, where for a time they were actually in a majority; and in the Eastern Townships, where the immigration of settlers from Britain and New England had been encouraged by the British American Land Company. To the original Scottish, English and New England colonists, there was added during the nineteenth century a considerable number of Irish Roman Catholics, and this complicated the simple division of the population by language, since it introduced a religious division as well. Thus, the English-speaking community in these years was marked by an increase in numbers and also by an increasing heterogeneity.

55. For the French-speaking majority, this was a period of cultural and national renaissance. Stung by the verdict of Durham that assimilation was the only answer to the political, economic, and social problems of the 1830's; led by the ultramontane clergy, particularly Bishop Bourget of Montreal; taught by religious orders, many members of which were recruited in France; aroused and inspired by the literary talents of Garneau, Chauveau, and others, the French

Canadians found a new sense of unity and pride. Having lost the position of a dominant majority through the new union of the provinces in 1841, they looked for other than political methods to secure their survival.

56. The dual system of education, which emerged after Confederation, was established by the Education Act of 1869 and by important revisions in 1875. The first provided for a Minister of Education, a Council of Public Instruction and two confessional committees; the second abolished the post of Minister and gave all Roman Catholic bishops the right to membership in the Council and Catholic Committee. As a result, the two committees became almost autonomous and the Department of Public Instruction was divided into two sections that were virtually independent, each charged with the administration of its own confessional schools.

57. The tremendous economic development of Quebec and Canada during the last quarter of the nineteenth century had important consequences for the English community and its educational institutions. The growth of commerce, industry and transportation made new demands on the schools and universities and it also encouraged the growth of other cultural groups. The high schools introduced scientific and practical courses, and McGill expanded its science departments and established a Faculty of Applied Science. Adjustments were made necessary in the school system to provide for a growing number of English-speaking Roman Catholics and a considerable Jewish community. Prosperity resulted in considerable personal fortunes, several of which were generously used for the expansion of McGill. The names of Molson, Redpath, Strathcona, and Macdonald are a reminder of the close links between the University and the business community of Montreal, which at this time was dominated almost entirely by English-speaking citizens.

58. Beyond the borders of Quebec, the influence of its educational system was felt in different ways. As the classical colleges were made responsible for Roman Catholic secondary education, similar institutions were established in some of the other provinces and several were affiliated with Laval. Efforts to introduce a dual system of confessional schools were rejected, first in New Brunswick in 1871, then in the western provinces, with cultural as well as religious and political consequences. At the same time, the growth of McGill as a private, secular university attracted many students from other parts of the country and led also to the assistance furnished by it in founding new institutions in British Columbia and Alberta.

59. Today the English-speaking population of Quebec numbers slightly less than 1,000,000, about one-fifth of the total. During the past century it has lost most of its homogeneity and, in terms of religious belief, is about equally divided between Protestant, Roman Catholic and others. Even in the use of English, it is now necessary to distinguish between those whose family origin may be traced to Britain or the United States and those recent immigrants of other language groups who choose instruction in English simply because it is the dominant language of commerce, communication and culture in most of North America. The English-speaking community is largerly centered in Greater Montreal where it has a powerful voice in commerce, industry, and finance. There, for almost two centuries, it has developed a common life in which hospitals, schools, and universities have shared with religious institutions in philanthropic and general support. Similar services have been developed in some areas outside Montreal linked in most instances with the metropolis. With some notable exceptions, such as in the practice of law, the English-speaking

citizen has found it possible to live and work within a circle where English is the language of communication and there is seldom either need or opportunity to speak French. This isolation has led the English-speaking residents to cultivate relationships with fellow citizens in other provinces, often to the neglect of their French-speaking neighbours of Quebec.

60. One of the most obvious weaknesses in the dual confessional system of education as it has developed in Quebec is its failure to encourage bilingualism through the schools and universities. In the past this may have been a reflection of public indifference on the part of each group toward the other, but it must be attributed also to the curious practices under which restrictions were imposed for confessional reasons. Each school system being required to employ only teachers of its own religious faith, the schools were prevented from employing competent persons from the other language group. Thus, instead of taking full advantage of the unusual resources available for teaching the two mother tongues, serious obstacles were interposed. It is only fair to point out, however, that the situation is not much better in the universities where the confessional restriction does not apply. Important experiments concerned with reducing this restrictive situation have been undertaken in recent years and these offer considerable promise; nevertheless, it is unfortunate that they could not have been started much earlier.

61. As a secular university with an established reputation in science, law, and medicine, McGill has always attracted a number of French-speaking professors and students. The courses are given almost exclusively in English, although regulations permit students to write examinations and other exercises in either French or English. However, the degree of integration between the various parts

of the university and the French-speaking community varies considerably. The Faculty of Law, for example, has always had a considerable number of French-speaking students and professors and, on one or two occasions, a French-speaking dean. Some of the instruction is in French and, since candidates are prepared for the Quebec Bar, the basis of the curriculum on the private law side is the civil law and its legal institutions. As a consequence there is a great deal in common between the Faculty of Law at McGill and the other law schools of the French-speaking universities of this Province.

62. The contacts between the faculties of medicine in the Quebec universities are also fairly close, being achieved principally through specialty societies and scientific meetings. In engineering and commerce, however, the faculties of McGill are much more closely identified with North American or English-speaking institutions than with the Ecole Polytechnique or the Ecole des Hautes Etudes Commerciales, both of which were established by the government on the model of the grandes écoles of France. Relationships between English and French-speaking engineers, architects and accountants are maintained through their professional associations rather than through the universities. There is no parallel between the Faculty of Arts and Science and the facultés des lettres, philosophie, and sciences sociales. Consequently inter-relationships and exchanges often have been difficult simply for structural reasons. At McGill, certain departments have encouraged local and (Quebec) cultural studies in history and the social sciences, but these have been sporadic rather than concentrated or consistent. In 1963 the French Canada Studies Programme was established to serve as a focal point for these activities, and it has intensified and coordinated these efforts.

63. Beyond the regular academic structure, McGill has fostered closer relations through various community services. A considerable number of French-Canadians register in the extension courses offered every winter and the course content in some instances deals with the culture and problems of Quebec. A summer camp, Laquemac, was conducted for some years under the joint sponsorship of l'Université Laval and Macdonald College, and the McLennan Travelling Library, which for many years has provided a library service for isolated communities, now operates two bookmobiles which visit rural areas distributing books to both language groups.

64. In meeting the challenge of the New Quebec, McGill may learn from her failures as well as her accomplishments. She has attempted to maintain cordial relations with the French-language universities. French-speaking students have always been welcomed and many are among her most distinguished graduates. Nevertheless, the fact remains that most of her students in the past have graduated without serious knowledge or an appreciation of the French culture of Quebec. It is clear that, as Quebec moves toward a more "open society", the respective integrity of each of the English and French-speaking partners must be strenghtened and at the same time the two communities must be brought into a closer and more sympathetic understanding with one another. The role of leadership in the English-speaking community is vitally important. Consequently, McGill stands ready to initiate or assist in cooperative efforts in the human and natural sciences, in professional fields such as law, medicine, dentistry, and teaching, in preparing leaders for commerce and public administration, and in joint programmes of research. Moreover, where through reticence or indifference, the English-speaking citizen has been content to play a minor

role in party politics in Quebec, he must now be prepared (and the university must help him to prepare) to take an active part in all areas of public life. There can be no escape from responsibility either by the individual or the institution.

IV

A FORCE FOR THE FUTURE

65. It has been stated in other parts of this brief that McGill has a role of importance to play in the new Quebec, and that belief is reiterated here. We believe that McGill will prove to be a strong, constructive force in Quebec -- a force for the future.

66. In dealing with this theme, we return, first, to the question of minority-majority relationships raised in the preceding section. Even taken together, the French-speaking people of Quebec and those outside Quebec represent a minority in Canada. Only in one respect are French-speaking Canadians a majority: in Quebec as a political and cultural region.

67. By contrast the English-speaking minority in Quebec is an extension of the enormous Canadian and North American majorities. Their power position vis-à-vis the French-speaking people with whom they live is vastly greater than that of the French-speaking minority in Manitoba, or Ontario, or in the other provinces. Indeed the English-speaking community of Quebec, until recently at least, has tended to behave as the representatives of the majority position, except in the one area where that majority does not function, namely in the realm of local political life and government.

68. The task of national unity confronting French and English-speaking Canadians alike is to refashion the institutions of their joint existence so

as to reduce the impact of the minority mentality to the extent that this is possible within the context of a vigorous Canadian system. Thoughtful English-speaking Canadians, therefore, will support the desire of French-speaking Canadians to strengthen the Government of Quebec and to improve the administrative agencies and departments of the provincial government. In this sense they will understand the oft-repeated statement of French-speaking Canadians that "Quebec is not a province like the others." Quebec is the inspiration of le fait français in North America and must remain an important vehicle for the promotion of particular French goals in the Canadian scheme. No other province has a similar responsibility with regard to English-speaking Canadians. The English-speaking population of Canada can rely upon its majority position in all provinces but one. French-speaking Canadians cannot. Furthermore, the danger from the United States to English-speaking Canada is that of cultural absorption while for French Canada it is cultural destruction.

69. The English-speaking community of Quebec is in a sensitive position. The constitutional rights which it enjoys have been respected in law and in practice by the French-speaking majority of Quebec. English-speaking Quebec is served by English language school systems (both Protestant and Catholic) which, while reflecting the confessional orientation of French Canada, and therefore separating Catholics and Protestants, nevertheless makes it possible for a strong English-speaking culture to persist in the Province. It is understandable, therefore, that English-speaking Quebecers should be sympathetic to the idea that French-speaking communities outside Quebec should be accorded similar opportunities.

70. A full exploration of this problem would involve, inter alia, a re-appraisal of the nature of Confederation itself, including an examination of the "Compact" theory as against the concept of a mere federation of scattered colonies, as well as the other views of the architecture of 1867. We do not propose to enter fully upon this discussion, but some opinions should be expressed:

a) It is a desirable Canadian objective that both French-speaking and English-speaking Canadians should, as far as practicable, be accorded similar rights throughout Canada. Furthermore, the objective should be the enlargement of such rights rather than their restraint. There should be no thought of reaching equality by reducing the established rights of the English-speaking peoples of Quebec, but rather of elevating the rights of the French-speaking communities throughout Canada. The logic of this proposal is that the English-speaking population inside Quebec and the French-speaking population outside Quebec should be served by educational and other institutions that will assist them to remain basically English-Canadian and French-Canadian respectively.

b) The application of a policy designed to preserve the cultures of the two groups must be tempered with realism. While it is desirable that the French-speaking residents of New Brunswick, (the Acadians), and other areas of French

concentration in Canada, should be accorded the right to be and remain French, should have French as a basic language of instruction in the schools, should have the right to use French in the legislature and the courts, and should be served, as they increasingly are, by French radio and television nevertheless there must be a recognition that the French fact outside Quebec inevitably will differ from the French fact in Quebec itself. Inevitably a very high proportion of French-speaking citizens in Ontario or Manitoba will be bilingual and members of an essentially English-speaking society. Some, perhaps many, will merge with the dominant majority. Provided the right to be French-speaking is fully recognized and indeed supported by public policy, there is no reason to regret the partial influence of the English milieu on the non-Quebec French-speaking Canadians. Indeed, this condition adds but another rich element to Canadian life.

c) In turn, the English-speaking community of Quebec will for some time show increasing deviations from the English fact outside Quebec. The French influence on Quebec's English-speaking population is much greater than is usually recognized and is increasing rapidly. It is not too much to expect, for example, that in a few years bilingualism will be the normal and accepted condition among English-

speaking Quebecers. And just as it would be appropriate for the other provinces to design a bilingual and partly bi-cultural school system for its French-speaking citizens, so it would be in order for the educational authorities of Quebec to encourage bilingual and bi-cultural experience for the English language citizens of Quebec. But this in no way should interfere with the right to be English-speaking.

71. The situation with regard to the "majorities" is more complex. Anglicization of some sectors of the French-speaking community in Quebec has been quite pronounced, especially among those who for professional or occupational reasons find themselves in frequent contact with the predominant culture of the continent. This process is not likely to be stopped nor even seriously controlled, at least in the context of a relatively free society. Necessity and attraction will always be operating. And while it is understandable that this fact engenders some fears in the Province, there is a positive side. The evidence is around us that this process has produced some very superior products. Indeed, it may not be too much to suggest that the opportunity for biculturalism is in effect an opportunity for achieving a higher level of human excellence. Montreal may, for both its English-speaking and French-speaking citizens, provide a unique opportunity for a richness of life much more difficult to achieve in the mono-cultural areas of French and English-speaking Canada.

72. Finally, it is necessary to deal with what might be called "English-French Canada". This has already been mentioned with respect to the distinct character of the minorities. Yet, it should be added that the unity, called "English-

French Canada" will differ in a marked degree from either French-speaking or English-speaking Canada. For these communities will be essentially uni-cultural drawing enrichment, however, from the second culture. "English-French Canada" will be composed of individuals whose participation in both cultures is so extensive as to endow them with a real duality of person. It is important that Canada should encourage considerable numbers of persons to acquire this duality, and by taking advantage of the accident of history bring to Canada and the world a new and truly Canadian English-French personality in the fullest sense.

73. McGill University differs from other Canadian universities, especially with regard to its particular role in Montreal and Quebec. McGill has attracted a large number of students from French Canada and from all provinces as well as from all countries of the world. It possesses today one of the highest ratios of non-national enrolment of any university on this continent. All these students meet in a university which has developed one of the most extensive and complex graduate training and research programmes in Canada.

74. McGill will continue to serve the English-speaking population of Quebec, as it has in the past, by providing university education at all levels. It will continue to offer training in the professions - engineering, law, medicine, dentistry, music and other fields. Furthermore, it is most important that the McGill tradition of welcoming qualified applicants from French Canada, from other provinces, and from outside countries should not be disturbed or the heterogeneous composition of the McGill student body threatened.

75. McGill must, however, respond to the challenge of a French Canada in rapid evolution. Perhaps the most significant of recent changes and responses at this University is the growth of awareness of its unique position as one of the main meeting grounds between French and English-speaking Canada. English-speaking groups in other parts of Canada are in varying degree in touch with their French-speaking neighbours. New Brunswick, the Ottawa valley, St.Boniface in Manitoba, Northern Ontario, and other areas come to mind. Yet the English of the Island of Montreal constitute a population of a high density living in close quarters with over a million fellow citizens of the other language. In a very real sense McGill is at the intellectual and cultural centre of this large English-speaking enclave. It would only be natural to think that French Canada may be better understood and appreciated by English-speaking Montrealers than by any other English-speaking segment of Canada.

76. It is significant, therefore, that, over the years the contacts between McGill and French Canada, and especially with the universities of French Canada have been increasing at a significant rate, as evidenced by the many French-speaking Canadians who have studied at McGill in both undergraduate and post-graduate programmes, and who still continue these studies today.

77. Less obvious, but equally significant are the varied and numerous informal contacts and formal activities involving the staff of McGill and their fellow scholars in one or more of the French-speaking institutions. A survey of McGill Departments in all Faculties shows that only a very small minority reported that there were no significant relationships with French-speaking institutions of higher learning.

78. Important as these relationships may be as reflections of the need for mutual experience between French and English-speaking communities in Montreal, and Canada, the present circumstances call for a conscious broadening and deepening of such activities, and the assumption of new responsibilities and the undertaking of new experiments. McGill's position is quite different from that of any other major Canadian university. It lives day by day in and with French Canada. The preponderance of its students is reared in this inevitably bi-cultural city. While its staff is drawn from the world at large, there is an increasing involvement in the Montreal community and the life of the Province. The division into "two solitudes" was never absolute, and at present there is the strongest desire at McGill to break it down. The conviction is widely held in academic circles that the new vitality of this Province removes barriers to much more intimate collaboration and intellectual exchange than was possible before.

79. There are many ways by which this mutual experience may develop. A few illustrations will serve to emphasize the possibilities. The recently established Labour College of Canada is a joint venture governed by nominees from the Canadian Congress of Labour, the Confederation of National Trade Unions, l'Université de Montréal, and McGill University. Its students are drawn from trade union ranks throughout Canada as well as from Colombo Plan and former French Colony countries round the world. There is a French programme and an English programme as well as a programme of joint activities. Such an institution could only develop in Montreal which is favoured by the presence of these two great universities reflecting the duality of Canada, as well as the intelligent entente which

already exists. Here is a living example of the Canadian equation.

80. There are other healthy signs, but more is required if we are to take advantage of the French-English opportunities available to McGill, its staff, and its students. Already there are a few individuals who hold teaching posts at McGill and at l'Université de Montréal. There are great opportunities for collaboration in science and research, the joint operation of costly research equipment and the pooling of resources to strengthen one another. But beyond this there is the need to experiment boldly in educating individuals in two cultures by providing undergraduate instruction in the two large universities to the same students and by planning easy movement between both universities for their respective graduate students. The possibilities are great and greatly varied.

81. McGill has seriously attempted to understand French Canada. Years of work by individual scholars was followed naturally by the establishment in 1963 of the French Canada Studies Programme. This is in its infancy and, its title does not quite accurately reflect its purpose. It is in reality a French-English Studies Programme looking at our Canadian selves wholly. It makes two contributions. It provides an inter-disciplinary mechanism for the study area, and it helps to develop experts in the relationships of French and English-speaking Canada. It can become a major factor in developing insights into the Canadian dilemna. Its influence will no doubt be felt over the years in curriculum planning at McGill, and perhaps in other English and even in French-speaking universities.

82. The revolution in Quebec involves a wide range of human experience. Yet the fact that developments in Quebec have taken the centre of the Canadian stage in recent years should not be allowed to obscure equally important, although perhaps less spectacular, changes in the rest of the country. The problems English-speaking Canada has faced in adapting to the demands of a rapidly evolving industrialism as well as to the exploding volume of scientific knowledge may not be as great as in French-speaking Canada, but they are no less real. School systems, business institutions, and agencies of government are going through similar processes of change in the "English" provinces as well as in Quebec. The stereotypes accepted by French-speaking Canadians of "les anglais" may be as faulty and therefore as dangerous to Canada as the lack of understanding concerning Quebec's revolution which persists in many parts of Canada. Again, there is great need for research, understanding, and dissemination of knowledge, particularly within French Canada about the evolving "English fact".

83. The existing links between McGill on the one hand, and the French-speaking universities on the other, should be greatly strengthened. McGill cannot be classed as simply one of the several large Canadian English-speaking universities. The accident of its location is becoming one of the most important facts about it. McGill has become fully conscious of its important position. It stands ready to act as a willing broker of ideas and sensibilities between English and French-speaking Canada. Indeed in every respect this University is ready to play a most active and vigorous role in the new Quebec. McGill welcomes the challenge of the years ahead, and believes that it can serve as a constructive force for the Canadian future.

V

CONCLUSIONS

84. "Canada is a bilingual and bi-cultural country". There is no doubt that this statement expresses the sine qua non of our national existence. To give it reality and meaning, therefore, is a Canadian imperative which must engage all men of good will.

85. Furthermore, its realization demands the search for answers to many of the questions which have been raised in this brief. For instance: to what extent is Canada a bilingual and bi-cultural country? To what degree should it be? What are the benefits for all? What kind of political and constitutional accommodations ought to be made? What should be the role of the federal and provincial governments? Of the two language communities? Does the English-speaking community of Quebec have a special task? And what of the universities?

86. In the process of seeking its answers to these questions, this University reached the following conclusions:

a) The basic fact of Canadian social and political life today is the reconstruction of government and society in Canada, with consequences that affect both the structure of Canadian federalism as a whole and the attitudes that English and French-speaking Canadians must henceforth adopt towards one another in evolving a bi-cultural society.

b) A viable Canada now seems possible if a positive effort is made to have it accepted as a fact that Canada comprises two great cultures and language groups (not races), and that the existence of these two cultures and languages represents an immense opportunity for enrichment in both communities.

c) An aspect of their enrichment will certainly be the appearance of individuals whose participation in both cultures is so intensive as to endow them with a real duality of person. In this way, it will be possible in time to bring to Canada and the world a new and truly 'Canadian personality' in the fullest sense.

d) The future of Canadian federalism depends upon a series of new relationships in which minority and majority perspectives from the older period become refashioned. This means particularly not only that French-speaking Canadians shall feel at home in Quebec, but also that they shall have opportunities for fulfillment without minority feelings in Canada as a whole. Consequently it is to be regretted that the evolution of French-speaking community life in the other provinces, should have been adversely affected by a generally limited acceptance of a French-speaking culture there with very limited public support and protection.

e) The future of Canadian federalism also requires that Canadians should examine the image and the practices of the federal government and its administration in order to move toward provincial and federal patterns that satisfy these new aspirations and reflect a functioning dual culture.

f) The principle enunciated in paragraph (d) implies that English-speaking Canadians must be regarded in Quebec as Quebecers with the fullest claims to fulfillment within Quebec and with the integrity of their English-speaking community life protected and encouraged. This will make it necessary for many Quebecers to abandon their stereotypes of each other.

g) Both language groups wherever they may be will have to develop a genuine interest in and an understanding of each other. Too often has ignorance and indifference been the unnecessary cause of friction and anxiety. It goes without saying that it will be the responsibility of government agencies at various levels and of various institutions to put at the disposal of Canadians the means whereby they can study, appraise, and appreciate each other.

h) Whatever the character of the Canadian future, any suggestion that a two-culture society means a two-race outlook would be totally incompatible with the multi-ethnic character of the present Canadian population.

While a partnership between the two founding peoples and cultures may have some historical validity, such a partnership concept has no meaning today except for the partnership between cultures. There are no second class Canadians, and the future of a socially healthy Canada depends not merely upon a recognition of the vitality and relevance of both cultures but equally on the vitality and relevance of all the non-French, non-Anglo-Celtic minority groups that comprise the Canadian montage of today.

i) Yet it cannot be denied that French culture in Canada still lives under threat. One might even say that French culture finds itself in a "state of siege" on the American continent in general and in Canada in particular. This places a heavy burden on all those who want this culture to survive and flourish. It is a burden that all Canadians must share, however, if the viability of our "bi-nationalism" is to be proved and if the promise and richness of our dual culture are to be realized.

j) However, the épanouissement of French Canada cannot take place in a vacuum. It is part of a complex pattern of forces and factors that are shaping the Canadian duality. It will require a great effort of study and

research to grasp with any degree of certainty the nature of the Canadian situation and the multiplicity of its challenges. It would be rash to imagine that there are definitive solutions to problems that are far from being fully understood. It is to the credit of the Royal Commission that it has undertaken an impressive programme of research to pave the way for a more complete and valid assessment of our national life.

k) Even though it must be accepted that Quebec is the inspiration of le fait français in North America; it is also the home of one-fifth of its population, the English-speaking Canadians. No conception of the future of Quebec, therefore, can be meaningful without recognizing the fundamental duality of Quebec itself within the duality of Canada.

l) The English-speaking community of Quebec is the main vehicle of communication between English and French Canada. It is not a role that has been assumed deliberately, but one that has fallen to it by the circumstances of history and geography. It is a role that now needs to be consciously nurtured and enhanced. The English-speaking Quebecer will need the encouragement, help and, the stimulation of his fellow Canadians to play the special part that he must play in developing a meaningful bilingualism and biculturalism.

m) The above applies a fortiori to the English-speaking community of Montreal and to its major educational and cultural institutions. Communication, although important, is not enough. Bridges are useful means for connecting two sides, but they are inadequate as meeting places where both sides may interact and find mutual enrichment. The city of Montreal provides such a meeting place whereon a unique and rich biculturalism may be constructed. When the history of the Canadian experiment in biculturalism is written some of the story will be a tale of two cities - Montreal and Ottawa. One is the main arena of cultural contact, the other of political accomodation.

n) In the new Quebec and the new Canada, McGill University has a special role to play, for no university or group of scholars in Canada has so ready an access to the French-speaking community and its hopes and aspirations as do the members of the McGill family. Every effort must be made to use McGill's relations with French-speaking fellow Quebecers and McGill's relations with French-speaking Canada and the international community in general to provide a meeting ground where ideas and understanding between Quebec and her Canadian and other neighbours can be exchanged with benefit and creative results. In fulfilling itself as a university, McGill cannot but serve society - the society of Quebec and Canada.

o) However, all universities in Canada have a role to play in the development of a truly bilingual and bi-cultural image. For it is on them that the momentum of the research undertaken by the Royal Commission rests. The economics of research point to the usefulness of cooperation between the universities of English- and French-speaking Canada. Their collaboration in the study of human and social interaction in a society of cultural dualism would be in the best traditions of moral and social science.

p) In a society like Canada which has reached a high level of technical achievement and a political system characterized by both stability and a tradition of civility, much of its creative force will depend largely on institutions of higher learning where creative discovery and civilized values can be nourished in the atmosphere of academic freedom. The freedom of the university to choose what to teach and study is an essential part of the civilized world. The attainment of the goals described in this bried will depend, in large measure, on the ability of the universities of Canada to respond to the task which confronts them.

q) The underlying principle of this brief is that the opportunity for bilingualism and biculturalism is in effect an opportunity for achieving a higher level of human excellence.

RECOMMENDATIONS

I. McGill University recognizes that the purposes of higher learning in general transcend the limitations of language and culture, but accepts as historically valid and presently necessary the conception of Canada as a federal state embodying a partnership of French and English culture, in a constitutional framework which will nourish the development of both in partnership. As a direct consequence of this, McGill University RECOMMENDS

> that universities become centres for the creation of bilingual and bi-cultural images, skills, and opportunities.

II. To further the cultivation of mutual understanding among the leaders and potential leaders of thought and opinion, we RECOMMEND

> the increase of measures for the exchange of teachers and students between French and English-speaking universities, such exchanges being made possible by the financial assistance of both the federal and provincial governments.

III. To strengthen the sense of common achievement and as an ingredient in unity and understanding we RECOMMEND

a) that all universities in Canada develop programmes of an authentically bi-cultural nature, such as Canadian studies and the use of French and English in certain advanced courses, and that these be given adequate financial support.

b) the encouragement among Canadian universities of co-operative projects in teaching and research on bilingual and bi-cultural matters. (It may be useful for the Royal Commission to consult with Quebec universities on the mechanism of such co-operation in the light of the recommendations contained in the Report of the Royal Commission of Inquiry on Education in the Province of Quebec.)

c) that the universities establish a programme of studies dealing with the bi-cultural heritage and character of Canada for primary and secondary school teachers of every Canadian province.

d) that universities exchange scientific and research personnel among the two language groups.

e) that these studies be recognized as sources of additional qualifications for teachers by the various provincial Departments of Education.

IV. To encourage effective bilingualism and biculturalism across Canada, we RECOMMEND

a) that in all provinces where French-speaking Canadians attend English language universities, they be able to write their examinations, their theses, their term papers, and their reports in French to the full extent that technical facilities in these universities and the nature of the subject permit.

b) that English-speaking Canadians attending French-language universities or colleges in Quebec or elsewhere in Canada be able to write their examinations, their theses, their term papers, and their reports in English to the full extent that technical facilities in these universities and the nature of the subject permit.

V. To further understanding in and an appreciation of the totality of our Canadian heritage, we RECOMMEND

that Canadian History be viewed in both cultures and as transcending an English-speaking or a French-speaking perspective.

VI. In order to maintain the momentum of concern with our national existence given by the work of the Royal Commission on Bilingualism and Biculturalism, we RECOMMEND

a) the establishment of a Permanent Canadian Commission on Bilingualism and Biculturalism, the main purposes of which would be to encourage, promote, and coordinate the programmes of teaching and research affecting biculturalism carried out in institutions of higher learning, and to foster a public education programme aimed at making Canadians aware of the main elements of their national life.

b) that this Permanent Canadian Commission on Bilingualism and Biculturalism and its role in stimulating research in all forms be financed jointly by the federal and provincial governments.

VII. To assist this Permanent Canadian Commission on Bilingualism and Biculturalism, we RECOMMEND

that the present Royal Commission on Bilingualism and Biculturalism publish and give wide publicity in both languages to all of its historical, social, demographic, and other studies of Canada.

VIII To ensure the full realization and the maintenance of a truly bilingual and bi-cultural Canada, we RECOMMEND

that it be recognized that cultural matters in Canada are of general concern to both the federal and provincial governments.

IX. To that end we RECOMMEND

a) that, as a matter of national urgency, the Federal Government should develop administrative practices in every one of its agencies and institutions which would reflect the many aspects of a truly bilingual and bi-cultural state, and especially in such cultural agencies as the Canada Council, the Canadian Broadcasting Corporation and the National Film Board.

b) that the Federal Government continue to encourage and even to increase its programme of fostering bilingualism among federal civil servants, members of the Armed Forces, and personnel of the Crown Corporations and providing whatever incentives are needed.

c) that a programme of studies of the many facets of biculturalism be designed for federal civil servants, members of the Armed Forces, and personnel of the Crown Corporations, and that experts from Canadian universities and the Government of Quebec and other provinces be invited to participate in its elaboration.

d) that the Federal Government's Translation Bureau be given the status of such federal organizations as the Dominion Bureau of Statistics, the National Archives and the National Library.

e) that the Federal government cooperate with the provincial governments in the establishment of at least six Schools

of Translation within existing universities: one for western Canada, two for Ontario, two for Quebec (one in a French-language university and one in an English-language one) and one for the Maritimes.

X. To ensure the full realization and the maintenance of a truly bi-lingual and bi-cultural Canada, we RECOMMEND

a) that wherever French-speaking communities outside Quebec are numerous enough to have a group life, the governments and the English-speaking majority in these provinces should make every constitutional and administrative arrangement necessary to advance the language and the cultural interests of those French-speaking Canadians living within their territory, including provisions for the use of the French language in the debates and records of their legislatures, courts, and public bodies.

b) that these provinces make adequate provisions for French language schools, not necessarily confessional, and other cultural institutions in their provinces.

c) that until such adequate provisions exist for French language institutions of higher learning in these provinces, the provincial governments, assisted by a special federal subsidy, give financial assistance to their French-speaking residents who wish to pursue their studies in established French-speaking universities and colleges in Canada.

d) that provincial governments encourage and support financially programmes of research and teaching of a bi-cultural nature in the institutions of higher learning of their provinces.

e) that the provinces, individually or in cooperation with each other, design a programme of studies on the many facets of bilingualism and biculturalism for their civil servants and personnel of Crown Corporations.

f) that measures be developed for the exchange of English-speaking and French-speaking civil servants and personnel of Crown Corporations among the various provinces.

XI. As an example of the viability of our Canadian dual heritage, we RECOMMEND

that the Federal Government and the Government of the Province of Quebec enter into negotiations in order to create a bilingual and bi-cultural capital district out of what are now the cities of Ottawa and Hull.

XII. In order to add a needed dimension to the duality of our national life and in order to make more real the existence of a Canadian unity in diversity, we RECOMMEND

that the federal and provincial support be given all cultural groups so that they will be encouraged to survive, and to contribute positively to Canada.

XIII. To nourish the two founding cultures of Canada, we RECOMMEND that the business community recognize that the goal of achieving a bi-cultural society constitutes one of its most important responsibilities.

XIV. To that end we RECOMMEND

a) that the business community so adapt its activity and its structures as to reflect to the fullest - both in Canada and throughout the world - the bilingual and bi-cultural character of Canada.

b) that the business community in cooperation with universities and other institutions, as well as with various levels of governments, establish programmes of studies on the many facets of biculturalism and training in the French and English languages for its employees.

c) that the business community financially support programmes of research of a bi-cultural nature in Canadian universities.

d) that until the English-speaking provinces have been able to establish adequate primary-secondary education in the French language, for their French-speaking residents, the business community grant financial assistance to those French-speaking Canadians whom for corporate reasons it must transfer out of the Province of Quebec so that their children can be adequately instructed in the French language.

XV. To foster in Canadians the fullest understanding and appreciation of two cultures we RECOMMEND

a) that the Canadian Broadcasting Corporation consider it its prime responsibility to present to Canadians the many aspects of the duality of Canadian life by the frequent production of bilingual and bi-cultural programmes on its French and English language networks, and by nation-wide programmes of instruction, in both languages, especially at hours during which adults can follow them.

b) that the Canadian Broadcasting Corporation be assisted by an advisory body for the realization of such bilingual and bi-cultural programmes.

c) that the Board of Broadcast Governors be given the responsibility of encouraging the production of such bilingual and bi-cultural programmes on the private networks and on independent radio and television stations.

d) that the Board of Broadcast Governors and the Ministry of Transport, in order to achieve the maximum effect in the development of all forms of bilingual and bi-cultural programmes and instruction, consider the possibility of allocating special broadcast channels for such purposes.

EPILOGUE

None of the above recommendations is realizable unless the Federal Government, the provinces and the general public accept an essentially bilingual and bi-cultural view of Canada. We RECOMMEND, therefore, that Canadians be urged to adopt wholeheartedly such a view of Canada.

We RECOMMEND also that Canadians accept as a definition of bilingualism the following:

> Bilingualism consists of the ability to express oneself in one's own language and at the same time be able to understand the other official language of Canada.

We RECOMMEND finally that Canadians accept as a definition of biculturalism the following:

> Biculturalism consists of the adaptation of national institutions, be they federal or provincial, private or public, so that they may better reflect the existence, the interests, the ways of thinking, the procedures of work, and the épanouissement of the two language groups which constitute the basic elements of the Canadian state.

CORRECTIONS AND ADDITIONS

McGill University Brief to the Royal Commission on
Bilingualism and Biculturalism

CONCLUSIONS:

q) (to read as follows:)

The underlying principle of this brief is that the opportunity for bilingualism and biculturalism is in effect an opportunity for achieving a higher level of human excellence. For such an objective not only is imagination and a generosity of spirit required, but, equally, patience.

RECOMMENDATIONS:

I. (after RECOMMENDS, to read as follows:)

that universities be encouraged to become centres for the creation of bilingual and bicultural images, skills, and opportunities.

III. (add section f) as follows)

f) that school authorities be encouraged to employ French-speaking Canadians to teach French, and, conversely, English-speaking Canadians to teach English.

(add section g) as follows)

g) the teaching of both French and English should begin in the earliest days of schooling.

X. (add section g) as follows)

g) that provincial legislation dealing with bequests or with charitable and educational foundations created by provinces permit residents of a province and such foundations to contribute to bilingual and bicultural projects carried out in other provinces, without added taxation or penalties.

XI. (after RECOMMENDS, to add 'Ontario' as follows)

that the Federal Government and the Governments of the Provinces of Ontario and Quebec. ....etc....

Corrections and Additions to the Brief:

EPILOGUE

(1st paragraph, after the word: 'Canada' add:)

.....such a view of Canada, and recognize the unique cultural and intellectual opportunities which the presence of two main language groups provide.

(The definition of Bilingualism is to read as follows)

Bilingualism consists of the ability to express oneself in one of Canada's languages and at the same time be able to understand the other official language of Canada.

In the definition of biculturalism, at the end, replace the words: ..... the Canadian state, by: Canada.

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BRIEF
to the
Royal Commission on
Bilingualism and
Biculturalism

McGill University

1965

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BRIEF to the Royal Commission on Bilingualism and Biculturalism

Montreal, March 1, 1965

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March 1, 1965.

Messrs. André Laurendeau and
A. Davidson Dunton,
Co-chairmen,
Royal Commission on Bilingualism
and Biculturalism,
Ottawa, Ontario.

Dear Commissioners,

On behalf of McGill University, I am very glad to be able to forward to you the Brief of the University to your Commission. It expresses the considered views of the Board of Governors and the Senate of the University, and it is our hope that it will contribute to an understanding of the profoundly important and difficult questions now being studied by the Commission.

Yours sincerely,

H. Rocke Robertson
PRINCIPAL & VICE-CHANCELLOR

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I.

*Introduction and Perspective**

1. McGill University understands that the essential aims of the Royal Commission are to discover under what conditions Canada's two cultural groups can co-exist; how each can develop its own culture, while continuing to live and work together; and how each, if possible, can help to widen the cultural horizons of the other. Experience shows that this is no easy task. Where more than one strong and healthy culture exists, the relationships between the groups may be slight; when closer relationships are more or less inevitable, one culture tends to overwhelm the other.

2. In Canada, of course, it is the French culture which is under threat, because it has greater obstacles to overcome and because those who speak French face a possibility of assimilation not known on the English side. The fact that Canada itself is under constant pressure from a civilization represented by 200,000,000 English-speaking North Americans magnifies the pressure. The problem is, therefore, to make of Canadian

* This brief was prepared by a committee of Dean Maxwell Cohen, Chairman, Professors J. W. Durnford, S. J. Frankel, L. L. LaPierre, Mr. C. M. McDougall, Professors J. R. Mallory, D. C. Munroe, C. M. Taylor, Dean H. D. Woods, and Professor G. A. Woonton.

society a vehicle for the strengthening of French culture where it exists, without paying the high price of rigid separation between the two peoples.

3. In seeking a solution the Commission will benefit not only Canadians, but men of good will wherever they are confronted by the same problem, which is one that will arise frequently in the modern world. The solution is more than a simple political accommodation of the groups in question, important as this is; it requires also a knowledge of the determinants of unique cultural development, especially in a context of cultural mixing. We lack this knowledge. Some may talk of bilingual schools, for instance, as the ideal means of bringing the cultures together; others will claim that they are instruments of assimilation in the hands of the majority. But who knows really if, and under what conditions, they are one or the other?

4. The Commission is, therefore, called on to do more than explore different avenues of accommodation between existing political forces; it must push back the frontiers of knowledge in a field where too little study has been done. In this task it deserves the support of the university community of Canada as a whole, and of McGill University in particular, placed as it is at one of the meeting points of the two cultures. This submission will present views about the general problems of co-existence and cultural development in Canada as well as the special viewpoint of McGill University as an institution with unique experience in Quebec and Canada.

5. The living together of two cultural groups poses two problems; first, the cultural life of the more vulnerable group may be undermined in various ways unless corrective measures are taken; secondly, the common institutions of the two groups may tend to reflect disproportionately the interests, or way of thinking, of the stronger. Both these developments have occurred in greater or lesser degree on the Canadian scene. There is, in addition, the over-riding and perennial problem of the relations of the two groups as political entities, a problem which has taken many forms in Canada, but which generally seems to have settled into the form of conflict

between Quebec and the federal government over the powers to be wielded by these governments.

6. The first two problems can be solved if we apply to them the vision, knowledge, and good will required. In itself, this would make easier the solution of the third. But we shall have to recognize that in one form or another this problem of the distribution of powers will be with us as long as Canada exists, and is one of the tensions which inevitably form part of our life as a bicultural nation and a federal state.

7. The first two problems arise wherever there are French minorities outside Quebec. They also arise, strange as this may seem, in Quebec itself, in the particular case of Montreal. Here the influence exerted by an economically dominant minority exercises a constant pressure on the French majority of the city. This special problem of Montreal may and probably will find a distinctive solution. The danger exists, however, of this solution coming about in ignorance and ill will to the harm of the two communities, in the form, for instance, of unilingualism imposed by political authority or other pressures. If this is to be avoided, we need good will on both sides, but also a specific knowledge about the problem, its roots, and the trends of cultural development which are constantly modifying it.

8. With the French-speaking communities outside Quebec, the problem is even more acute. Some of these are small and seem to be subject to overwhelming assimilative pressure. It will be one of the most difficult tasks of the Commission to determine whether this is actually the case. It is plain that none of these communities outside Quebec has yet been given the full conditions for healthy cultural development, and in some cases even the minimal conditions of their survival are lacking. This is often so because the English-speaking majorities have acted as though Canada was a unicultural country, where the only policy to adopt towards citizens of other languages was assimilation. In such cases, French-speaking Canadians have been treated almost in the same way as immigrant groups destined for the earliest possible fusion into the English-speaking majority. In some

provinces there has been resistance, not only to the use of French in government, administration, and the courts, but even to the existence of French-language public schools. It is to be hoped that as a result of the work of the Royal Commission this state of affairs will be ended once and for all, and that the status of French communities outside Quebec, wherever their members are numerous enough to have a group life, should be raised to that enjoyed by the English-speaking community in Quebec.

9. This will require intensive study of the necessary conditions of survival and development of such groups; it will also require consideration of what amendments to the Canadian Constitution may be necessary to secure the minority rights concerned. At present only the English-speaking community in Quebec has specific constitutional protections. This imbalance should no longer continue.

10. The second problem is most manifest in the apparatus of the federal government. The Civil Service, the Armed Forces and the Crown Corporations all have a predominantly English-speaking stamp. Even the capital city itself does not seem to have made adjustments to the fact of biculturalism. As far as the government apparatus is concerned the problem goes deeper than the question of language. It touches upon more intangible factors of cultural expression, such as ways of thinking and procedures of work. The goal in this field should be to develop a federal government which is as much an expression of French as of English Canada, where people can work in either language, and where different styles of work are equally welcome. To what degree this goal is practical, and how it is to be realized, are immense problems to which the Commission will have to give careful attention.

11. Thirdly, there remains the major problem of the political relations of the two peoples. At the moment this question is most fraught with emotion, and most prey to easy solutions perhaps more satisfying emotionally than they are constructive politically. The answer to this problem, as to the others, depends on basic political choices which concern the existence of the country itself. However, if we want to continue the

experiment which is Canada, a great many unknowns remain to be clarified.

12. Again it must be recognized that the presence in Canada of a third force, commonly known as the New Canadians, adds an important dimension to the problems of bilingualism and biculturalism. Even though Canada constitutes one state which expresses itself at least officially in French and in English, the cultural potential of other language groups must not be lost. The question therefore arises as to how to enable these groups to survive, and to contribute positively to the Canadian cultural reality.

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13. Perhaps the immediate question is this: to what extent will the economic destiny of French Canada be determined (insofar as these things are determined by governments) by the federal government at Ottawa or the provincial government at Quebec? At the moment we lack knowledge of the different possibilities and solutions. Various proposals are put forward for an economic division of power, but with little knowledge of how they would operate, and with grave doubts concerning their viability. Yet such plans are presented with passion as the only possible solution, and political support is generated behind them.

14. We urgently need more light in this area: authoritative studies concerning economic management, the degree of interdependence of the different regions of Canada, the different possibilities for decentralization of economic power, and related questions.

15. In addition, we have to discover the extent to which it is possible or desirable to enable French Canada to project itself as having a distinctive character on the international scene; and, at the same time, to impress upon Canada as a whole the stamp of a really bicultural personality.

16. In asking these questions, we have to determine what changes, if any, should be made to the Constitution. These changes would touch upon the respective powers of the federal and

provincial governments. There may also be changes in the structure of the federal government itself which would result in a more satisfactory political relationship between the two communities. For instance, various proposals for reform of the Senate and of the Supreme Court of Canada are current in Quebec. While the Royal Commission may not be the proper forum for discussion of these proposals, it must at least take cognizance of important issues of this kind which bear upon the total re-examination of Canada's future.

17. The Royal Commission on Bilingualism and Biculturalism is called upon to break new ground in many of these fields, such as considering how to establish stronger relationships and better understanding between the two peoples, how to educate Canadians in their bicultural heritage, and how to foster a proficiency in the other language, particularly among English-speaking Canadians but also among French-speaking Canadians in Quebec and elsewhere. In this difficult process Canadians will not only be working towards the solution of problems which *must* be solved, but will come to a greater knowledge and understanding of their country and their fellow Canadians. In this vitally important task McGill University offers to the Commission its unqualified support and assistance.

II.

The Universality of Universities

18. There are two major dimensions to the role of a modern university. The first is its universality. Language, culture, and social milieu are factors that influence the quality and style of its activities, but to be worthy of the designation "university," it must have a commitment to the quest for knowledge that transcends these particulars. The second dimension is its involvement in the society of which it is a part. The role of educational institutions generally is to nourish and develop the culture of the society in which they exist and which they serve.

19. It is our purpose to consider the role and position of the university as an organism for the development of a high culture, and in particular to look at the situation of McGill University. Notes on the history of McGill appear later in this brief. Suffice it to say for now that McGill developed on the model of the Scottish universities, with their strong emphasis on training for the professions. During the nineteenth century it established professional faculties of medicine, law, and engineering, as well as its faculty of arts and science. By the end of the century, McGill University

had become one of the leading Canadian universities, drawing students into its undergraduate and professional faculties not only from the English-speaking inhabitants of the city of Montreal but to an extent from the French-speaking community and from all provinces of Canada as well as from other nations.

20. The changing circumstances of the twentieth century have altered the character of the university and changed its role but they have increased, rather than diminished, its interests and responsibilities beyond the margins of the immediate community in which it finds itself. The growth of provincial universities in the other provinces, each seeking to provide professional schools in law, medicine, and engineering, has reduced the importance of McGill as a centre of higher studies of the traditional kind in Canada. At the same time, the growth of the great universities of French Canada has provided, for all Canadians who wish to pursue their studies in the French tongue, outstanding institutions capable of fostering study in all fields. Nevertheless, the development of higher learning in recent years has increased the inter-dependence of those universities capable of a full range of higher studies, and made it necessary for them to carry out, sometimes jointly, responsibilities far beyond the immediate needs of their local communities. It is the purpose of this brief to examine the role appropriate to McGill University in achieving its highest development in a Canada which recognizes the primacy of the two languages and the two founding cultures.

21. The recent report of the Committee on Higher Education in the United Kingdom (the Robbins Report) proposes a fourfold classification of the major aims of higher education, as follows:

    1. Instruction in skills suitable to play a part in the general division of labour.
    2. Cultivation of the general powers of the mind — the production of cultivated men and women.
    3. Advancement of learning — "the search for truth is an essential function of institutions of higher education and

the process of education is itself most vital when it partakes of the nature of discovery."

4. Providing, in part, the background of culture and social habit upon which a healthy society depends.

22. It should be noted that the Robbins Committee makes no attempt to order these objectives hierarchically. All of them are regarded as important and some combination of them is deemed to be necessary in the definition of a university. In the words of the Report:

> *Institutions of higher education vary both in their functions and in the way in which they discharge them. The vocational emphasis will be more apparent in some than in others. The advancement of learning will be more prominent at the post-graduate than at the undergraduate stage. The extent of participation in the life and culture of the community will depend on local circumstances. Our contention is that, although the extent to which each principle is realized in the various types of institution will vary, yet ideally, there is room for at least a speck of each in all.*

23. McGill's contribution as a university may be assessed in the light of these "objectives." Although it makes for a somewhat mechanical approach to a complex problem, the Robbins classification provides a good framework for describing the role of the university in its modern milieu.

24. Of the first function, it should be said that the original purpose of Canadian universities was to provide the learned or skilled professional men of a simpler society — the teachers, clergymen, doctors, and lawyers. Similarly, today the very highly specialized and expensive training of the scientists and fundamental researchers in the age of the atom and of outer space is still featured in the universities. Just as in the past McGill opened its doors freely to all who qualified and sought to enter, today's students are not only from the Montreal community and all parts of Canada, but are men and women from the emerging nations in all parts of the world. The application of knowledge knows no frontiers, and man's resources will be best employed in the encouragement of the free movement of those who learn and those who teach.

25. The second function of the university relates to the cultivation of the mind. No matter how urgent the needs of society may be for specialists, it remains uniquely the function of the university to cultivate the intellectual quality and the cultural breadth of those who work within it. The general educational philosophy of the modern university, as accepted at McGill, is to stress the importance of a theoretical grasp of a subject, as well as some cultivation of fields of knowledge outside one's own. The role of the university is to train men and women who are not merely technicians, but the bearers of a high culture.

26. Advancement of learning is the primary function of the true university, which in the modern world forms the major repository of intellectual and scientific creativity. The spectacular growth of graduate studies in the larger Canadian universities attests the extent to which this area has become a prime function of the university. The interdependence of knowledge, the high cost of facilities, and the cosmopolitan character of both staff and students are giving a new character to McGill and its sister institutions: a character less self-contained and isolated, which makes each university a part of the "Great Society" of higher learning.

27. When we come to the fourth objective of higher education, the transmission of cultural background and social habit, we are on more difficult ground. The Robbins Report suggests that the question is one of proportion to be seen in relation to the other functions of a university. It seems to us that the major universities in Quebec, because of their commitment to teaching and research, are not inclined to direct a large proportion of their scarce resources into a deliberate programme to achieve these ends. Nevertheless, a large university cannot avoid playing a part in the life of its community, and is bound to exert some influence on the attitudes of its students.

28. To a large extent the nature of an institution's involvement in the culture of its milieu must itself be a function of that culture. In the society of the "two solitudes" it was almost inevitable that McGill should participate in, and transmit

the standards of, one of the solitudes even as l'Université Laval and l'Université de Montréal transmitted the standards of the other. Like the English-speaking community of Quebec, with which it identifies itself, McGill has tended to focus most of its attention on the larger English-speaking community of Canada as a whole. The French universities of Quebec have tended, likewise, to identify themselves with French Canada. These tendencies, however, should not be overstated. It is to the credit of the major universities of this province that they have been able, in substantial measure, to avoid narrowness of thought and interest.

29. We think it would be a fallacy, in assessing McGill's role in Quebec, to do so in terms of a past that will never be recaptured or of a present that is regarded as static. We recognize the reality of the changes taking place in Quebec, as elsewhere in the world. We need to understand these changes and seek the means of adapting to them. At the same time we affirm as a matter of principle that we do not believe such adaptation will be simple, but must take place as a continuing process of imaginative accommodation among the diverse elements and interests that comprise the society of Quebec and of Canada. We assert, too, that McGill University has a distinctive part to play in this process of adaptation. It is through its active participation in shaping the development of our province and in helping to shape the consciousness of Canada as a whole that the University can do most to ensure that our common Canadian culture and standards of citizenship will flourish.

30. It seems to us that it is the primary responsibility of McGill to be and to remain a great university. This concept is not intended to set McGill apart from her sister universities in Quebec. It is rather an expression of the mutual concern for and the common faith in the practical and ethical consequences of knowledge that is shared by all our universities. The search for knowledge goes on without interruption all over the world, and no modern state can afford to be left behind as the frontiers of learning are advanced. Men and women must be trained in growing numbers to apply knowledge and skills to the infinite variety of human problems

and aspirations. Canada and Quebec need the contribution that the universities are able to make towards an understanding and resolution of our problems of development and cultural dualism. It would be most unfortunate if the co-operative nature of the scientific and learning enterprise from which everyone benefits were to be disrupted by political or cultural differences. In presenting the general outlook of McGill University, some of the many practical questions are touched on and elaborated in another part of this brief. There is one highly practical question, however, that should be introduced at this point because it underlines the argument that the advancement of learning depends to a very great extent on co-operative effort.

31. Adam Smith had this to say on the intellectual division of labour:

> *Each animal is still obliged to support and defend itself, separately and independently, and derives no sort of advantage from the variety of talents with which nature has distinguished its fellows. Among men, on the contrary, the most dissimilar geniuses are of use to one another; the different products of their respective talents, by the general disposition to truck, barter, and exchange, being brought, as it were, into a common stock, where every man may purchase whatever part of the product of other men's talents he has occasion for.*

To Adam Smith, all the greatest improvements in production seemed to flow from the principle of the division of labour. The same principle applies with force to institutions of higher learning today. No university, or system of universities, can stand alone in pressing forward the frontiers of knowledge and in bringing the fruits of knowledge to the people of their own communities. Thus McGill University, while gladly playing its part in the expansion of the facilities of higher education and research in the province of Quebec, and accepting without reservation the vision of Canada as a country of two cultures and two languages, conceives its role as one which extends to the world at large and not only to the English- and French-speaking communities of Quebec, and the province of which they form a part. Its purpose in so

doing is to bring about, in close co-operation with its sister universities, the maximum benefit to the community in which it is located.

32. It cannot be doubted that the location of English-speaking universities in Quebec can be of inestimable benefit to the whole of English-speaking Canada, as a means of fostering the duality of Canadian culture and encouraging the growing understanding between English-speaking universities in other provinces and French Canada. McGill can serve as a means of nourishing fruitful relationships between the two university systems, and between the intellectual and scientific elites who must be committed to cultural duality if Canada is to make the most of its dual heritage. Canadians of both French and English tongue can be enriched by closer mutual relationships, and the two university systems can enrich one another by fruitful collaboration in those research and scholarly undertakings which require the participation of very large-scale resources if they are to be possible at all.

33. All Canadian universities find themselves in an intellectual common market. Ideas know no frontiers and no barriers of language. The advanced research and scholarship which is the mark of a true university is carried on by persons who are acutely aware that their fellow-workers are linked together in scientific and learned societies whose purpose is to advance knowledge. The business of scholarly research is to mount common assault on the problems to be solved. Universities must find their staffs in competition with one another, and the considerable flow of scholars back and forth across the Atlantic, and northward and southward on this continent, are processes that a country of limited resources like Canada could not arrest even if it tried to do so. The concentration of some of the very best scholars and scientists in a handful of institutions probably cannot be stopped; nevertheless the mobility of scholars confers benefits even on the underdeveloped parts of the universe of higher learning. The tenure of Rutherford and Soddy at McGill, and the regular visits of outstanding French scholars to l'Université Laval and l'Université de Montréal form part of an international flow of ideas which spreads its benefits widely.

34. There are few institutions large enough or with sufficient resources to meet all the needs of higher education at once. Good men are scarce, and the capital equipment for advanced research is now so expensive that very few communities can afford to provide it — still less can they afford the waste of duplicating facilities. The future of all universities that aspire to play a serious role in advanced research is bound up with the most careful planning and rationalization of resources. In a country of large territory and small population this problem is doubly serious, since it is undesirable as well as impossible to concentrate all of the best facilities in one place.

35. In assessing the needs of the communities which it serves, McGill has endeavoured to respond as best it can to the demands of higher education. Until the outbreak of the Second World War, the principal emphasis at McGill had been on the provision of a sound undergraduate training in arts and science, of professional training in medicine, law, engineering, agricultural science, and related fields in which it had built up a tradition of excellence. The students who came to McGill were drawn from the whole English-speaking Canadian community, and later many spent their working lives in all parts of Canada and, indeed, in the United States and elsewhere. The increased growth of provincial institutions, together with the great increase in population in Canada and the rise in the proportion of those aspiring to higher education, have made it more natural for this type of higher education to be provided in the province in which the student lives.

36. While McGill has grown in response to the increase in the number of incoming students, it has gradually shifted the emphasis in all of its faculties. Whereas even a generation ago, most young Canadians seeking advanced degrees left Canada for the universities of the United States and Europe, and many still do, the rising costs of higher education and the strain on the capacity of foreign universities has made it more and more desirable that young Canadians should seek their higher training at home.

37. McGill, in common with several of the larger Canadian Universities, including l'Université Laval and l'Université de

Montréal, has therefore seen a great expansion in its capacity to train for advanced degrees. There has been a noticeable shift in the undergraduate and professional faculties away from general education to the training of specialists who are destined for graduate school. The most striking change has been the growth of the Faculty of Graduate Studies and Research itself. There has been a large increase in the number of Canadians studying in Canada for post-graduate degrees, accompanied at the same time by a heavy concentration of these students in the few graduate schools in Canada equipped to train them.

38. These developments illustrate the two most important propositions in higher education today. One is the importance of regarding higher education as an open, rather than a closed system by developing the specialized facilities of those institutions capable of large-scale growth, and encouraging a division of labour among them. The second is a recognition that as higher education responds to the expanding needs of a growing community, there should be room for variety and experiment in educational methods. Neither the needs nor the techniques of higher education stand still, and all will benefit if different institutions experiment in varied ways with educational organization and method.

39. The emergence, within recent years, of a large number of new nations in Asia and Africa has presented all Canadian universities with an opportunity and a challenge. These new countries, most of them until recently within the political systems of France or the United Kingdom, now urgently require facilities to train their political, scientific, and professional personnel. At this time, their needs are so urgent that they must call on the universities of the developed countries to provide university places for the men they need to replace their former European rulers. In the longer run, they must develop their own universities and other educational facilities.

40. Canada has responded imaginatively and generously to this need through such programmes as the Colombo Plan, the Commonwealth Scholarships and Fellowships Plan, and the

provision of financial aid to the former French Colonies and to special areas such as the West Indies. The influx of students from many overseas countries to Canadian universities has not only benefited their own countries but has also enlarged the horizons of Canadian students and university teachers. In a great many ways Canadian universities have derived advantage from these programmes, and as long as such students can be accommodated their presence will enrich Canadian universities and enhance the image of Canada in the world.

41. One of the most important ways in which Canadian universities can contribute to this international programme of aid in education is to make available to other countries the special skills and experience required by Canadians in solving peculiarly Canadian problems. Students from other countries may learn much from the Canadian experience, from engineering to government. Not least, as the report of the Third Commonwealth Conference of Education pointed out, many of these countries confronted with the technical problem of teaching a second language, can learn from the original and creative work being done in linguistics and modern languages at l'Université Laval and l'Université de Montréal.

42. The further expansion of foreign aid in education should not be regarded as a diversion of Canadian resources from our own needs. The influx of overseas students will enrich our graduate schools, and the experience gained by Canadian educational administrators lent to overseas countries will increase our own capacity to meet the problems of modern higher education in Canada.

43. The leap from an essentially local preoccupation with higher education to the challenges and responsibilities of advanced research and highly specialized work is a task which McGill University has gladly accepted. In adopting its new role, McGill will be better able to serve not only English-speaking Canada, but to enlarge its undertakings and relationships with sister universities in Quebec, thus demonstrating that the bicultural character of Canada is one of fruitful co-operation, rather than of isolation.

III.

The Challenge of the New Quebec

44. At the centre of the present social reconstruction in Quebec lies a complex of ideas and images that are the product of many influences and a long history. What may be described as the philosophy of the new Quebec is derived from many social philosophies and many goals, as well as from varieties of political means. Perhaps a fruitful way of expressing McGill's view of the new Quebec is to say that Quebec is caught up in the universal search for modernity, as are all progressive people, while yet striving to retain its essential integrity.

45. In seeking "modernity" the new Quebec aims at many things: a massive educational reconstruction; great improvements in living standards, particularly for subsistence rural areas; a sharp break with the "patronage" political morality of the past; a determined effort to develop a French-speaking managerial class, taking its full place in enterprise; a reappraisal of the relations between clergy and laymen and indirectly, therefore, between church and state; the achievement of autonomy in local welfare programmes heretofore under joint or sole federal control; a reconsideration of the

Canadian Constitution so as to make it an instrument more truly reflective of Quebec's aspirations than the British North America Act seems to provide; a redefinition of the status, and of the language and school opportunities of French-speaking Canadians in other provinces; the realization of a truly bicultural and bilingual image and practice in federal government, thus expressing the duality of the Canadian cultural fact so that the image of Canada at home and abroad reflects the two great languages and civilizations of the modern world, coexisting at ease with each other; and, finally, the achievement of economic "rationalization" and a greater degree of Quebec control over the Quebec economy.

46. At the same time the French-speaking Canadian seeks, side by side with this modernity, to preserve his historical integrity. By integrity, modern French Canada means the capacity to feel totally at home with itself, with its unique on-going history, with a language that is not English but French, and with a culture that is French and North American but not "American" — in short, somehow to be able to be French Canadian in all the important aspects of the material and spiritual life of a people. The tensions that arise from this search for integrity are often very severe because the anglicizing pull of modernity in a North American setting (faced with the immense cultural power of the United States washing over the whole of North America) is difficult to manage. Thus *to be modern* and at the same time *to be French Canadian* requires an heroic effort.

47. But it is not only a question of maintaining that integrity in the face of the undeniable fact that English forms the working language and cultural base of North America. It is deeper than language. It is a question of what values to retain from the past and what values to acquire in the reshaping of older standards and values. An important illustration of this dilemma is the apparent tendency to move away from a powerful rural heritage in the name of modernity, as industries and cities grow to replace farm, parish, and town as a main social framework of life in the province. Yet that movement probably is taking place before new values appropriate to urban, modern French Canada have emerged to create a new stability in place of the old.

48. It is not possible, however, to speak about the new Quebec and confine analysis to the French-speaking Canadians of the province alone. An English-speaking community, substantial in numbers and important in its economic role, has been a significant part of the life of Quebec for two hundred years. That fact suggests that the idea of "Quebec" though too often used to describe only the French-speaking citizens of the province, must also apply to those other Quebeckers who have their roots and traditions deeply in the region. When speaking of Quebec there must always be included, therefore, "these others." There are two language communities in Quebec closely associated, and they comprise the totality that is Quebec.

49. It would be unrealistic, however, to pretend that English- and French-speaking Canadians in Quebec have lived the province's history in the same way, though sharing a common physical-historical environment. For the English-speaking community has powerful links with, and has been fed spiritually by, the immense English-speaking family of North America. Thus the English-speaking Quebecker lives in both a minority and a majority framework. While it is true that the French-speaking Quebecker is in the majority in the province, he often tended, in the past, to be more conscious of his Canadian minority status in general than of his Quebec majority status in particular. Moreover, there are substantial economic differences between the two Quebec communities. On the one hand many English-speaking citizens often are of the more favoured economic sector, as owners, managers, and technicians in commerce and industry. The accident of history, the general sociology of the situation, and the generally different educational aims of the two communities seem to have given economic advantages to parts of the English-speaking community which have been delayed among French-speaking Canadians. The reasons for this social imbalance are too well understood today to require further exposition. But the point should be made that, although no one person, group, or generation, French or English, was responsible, consciously, for this economic pattern, and therefore no one should give or receive blame, tensions and misunderstandings between the two

Quebec language-families arose and still arise from this social configuration. The English-speaking minority has had to develop institutions and a point of view that reflected these curious relationships with the majority who, in another context, formed a minority which often seemed more aware of economic status than of numbers. Indeed it has been said that in accommodating itself to these peculiar minority-majority perspectives and roles, the English-speaking Quebeckers have been content, generally, to play their political role outside the ordinary forms of politics, at least in Quebec affairs if not in federal matters.

50. Yet while the new Quebec seems to invite greater participation by all its residents, it may at the same time unwittingly discourage the fullest sharing in the new society. To the extent that the new Quebec is a more open society, thereby providing for greater economic and managerial equality, there should be greater opportunity for both language groups to enjoy the fullest participation in all political processes. On the other hand, to the extent that the new Quebec is not only nationalist but ethnocentric, it may develop new forms of a closed society, more discouraging to the non-French-speaking community than was the older system of alliances with the tacit acceptance of the respective economic and political roles of each community.

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51. Where does McGill University now stand in this time of change ? How does it adjust to and, more important, contribute to the new Quebec and the new Canada ? McGill has always been closely identified with the English-speaking community in Quebec. It was founded by a public-spirited citizen of Montreal; its first faculties were linked to the medical and legal professions of the Province of Quebec; and its governors are the trustees of the Royal Institution for the Advancement of Learning, an official body created by the colonial government in 1801 to organize and administer the first educational system of Lower Canada. McGill was granted its Royal Charter in 1821, and a revised charter was issued in 1852. Two preparatory colleges were founded — St. Francis College in Richmond and Morrin College in Quebec City.

While these never became identified with the University in the same sense that the classical colleges were related to Laval, each served the English-speaking community for a number of years. After his appointment as Principal in 1855, William Dawson succeeded both in interesting the public and in persuading the business leaders to contribute generously to the University's support. Another example of McGill's concern for the welfare of the English-speaking community was the establishment of the McGill Normal School in 1857 for the preparation of teachers for the Protestant schools. This responsibility was undertaken by Dawson to ensure that good standards of education were maintained in the schools and it has given McGill a close and continuing link with the public school system of the province.

52. The formative period in the educational history of Quebec began in 1841 with the Act of Union establishing the United Province of Canada. At the outset, an attempt was made to establish a common system of education for the United Provinces but this proved abortive, and a separate Education Act was adopted for Ontario in 1843 and, for Quebec, in 1845 and 1846. These Acts set in motion a series of reforms which, in Quebec, led to the adoption of a "confessional" system of public schools making provision for religious dissent, as well as for the organization of a confessionally oriented local and provincial administrative structure, and teacher training. Not unnaturally, this movement resulted in a greater demand for higher education. Laval, McGill, and Bishop's, the first two of which had already been operating for some years, assumed roles of greater responsibility.

53. The population of Quebec during these years was approximately 1,000,000, about one-quarter of which was English-speaking. This minority was concentrated largely in the cities of Quebec and Montreal, where for a time they were actually in a majority; and in the Eastern Townships, where the immigration of settlers from Britain and New England had been encouraged by the British American Land Company. To the original Scottish, English and New England colonists, there was added during the nineteenth century a considerable number of Irish Roman Catholics, and this

complicated the simple division of the population by language, since it introduced a religious division as well. Thus, the English-speaking community in those years was marked by an increase in numbers and also by an increasing heterogeneity.

54. For the French-speaking majority, this was a period of cultural and national renaissance. Stung by the verdict of Durham that assimilation was the only answer to the political, economic, and social problems of the 1830's; led by the ultramontane clergy, particularly Bishop Bourget of Montreal; taught by religious orders, many members of which were recruited in France; aroused and inspired by the literary talents of Garneau, Chauveau, and others, the French-speaking Canadians found a new sense of unity and pride. Having lost the position of a dominant majority through the new union of the provinces in 1841, they looked for other than political methods to secure their survival.

55. The dual system of education, which emerged after Confederation, was established by the Education Act of 1869 and by important revisions in 1875. The first provided for a Minister of Education, a Council of Public Instruction and two confessional committees; the second abolished the post of Minister and gave all Roman Catholic bishops the right to membership in the Council and Catholic Committee. As a result, the two committees became almost autonomous and the Department of Public Instruction was divided into two sections that were virtually independent, each charged with the administration of its own confessional schools.

56. The tremendous economic development of Quebec and Canada during the last quarter of the nineteenth century had important consequences for the English-speaking community and its educational institutions. The growth of commerce, industry, and transportation made new demands on the schools and universities, and it also encouraged the growth of other cultural groups. The high schools introduced scientific and practical courses, and McGill expanded its science departments and established a Faculty of Applied Science. Adjustments were made necessary in the school system to provide for a growing number of English-speaking Roman

Catholics and a considerable Jewish community. Prosperity resulted in considerable personal fortunes, several of which were generously used for the expansion of McGill. The names of Molson, Redpath, Strathcona, and Macdonald are a reminder of the close links between the University and the business community of Montreal, which at this time was dominated almost entirely by English-speaking citizens.

57. Beyond the borders of Quebec, the influence of its educational system was felt in different ways. As the classical colleges were made responsible for Roman Catholic secondary education, similar institutions were established in some of the other provinces and several were affiliated with Laval. Efforts to introduce a dual system of confessional schools were rejected, first in New Brunswick in 1871, then in the western provinces, with cultural as well as religious and political consequences. At the same time, the growth of McGill as a private, secular university attracted many students from other parts of the country and led also to the assistance furnished by it in founding new institutions in British Columbia and Alberta.

58. Today the English-speaking population of Quebec numbers slightly less than 1,000,000, about one-fifth of the total. During the past century it has lost most of its homogeneity and, in terms of religious belief, is about equally divided between Protestant, Roman Catholic, and others. Even in the use of English, it is now necessary to distinguish between those whose family origin may be traced to Britain or the United States and those recent immigrants of other language groups who choose instruction in English simply because it is the dominant language of commerce, communication, and culture in most of North America. The English-speaking community is largely centred in Greater Montreal where it has a powerful voice in commerce, industry, and finance. There, for almost two centuries, it has developed a common life in which hospitals, schools, and universities have shared with religious institutions in philanthropic and general support. Similar services have been developed in some areas outside Montreal, linked in most instances with the metropolis. With some notable exceptions, such as in the practice of law, the English-speaking citizen has found it

possible to live and work within a circle where English is the language of communication and there is seldom either need or opportunity to speak French. This isolation has led the English-speaking residents to cultivate relationships with fellow-citizens in other provinces, often to the neglect of their French-speaking neighbours of Quebec.

59. One of the most obvious weaknesses in the dual confessional system of education as it has developed in Quebec is its failure to encourage bilingualism through the schools and universities. In the past this may have been a reflection of public indifference on the part of each group towards the other, but it must be attributed also to the curious practices under which restrictions were imposed for confessional reasons. Each school system being required to employ only teachers of its own religious faith, the schools were prevented from employing competent persons from the other language group. Thus, instead of taking full advantage of the unusual resources available for teaching the two mother tongues, serious obstacles were interposed. It is only fair to point out, however, that the situation is not much better in the universities where the confessional restriction does not apply. Important experiments concerned with reducing this restrictive situation have been undertaken in recent years and these offer considerable promise; nevertheless, it is unfortunate that they could not have been started much earlier.

60. As a secular university with an established reputation in science, law, and medicine, McGill has always attracted a number of French-speaking professors and students. The courses are given almost exclusively in English, although regulations permit students to write examinations and other exercises in either French or English. However, the degree of integration between the various parts of the university and the French-speaking community varies considerably. The Faculty of Law, for example, has always had a considerable number of French-speaking students and professors and, on one or two occasions, a French-speaking dean. Some of the instruction is in French and, since candidates are prepared for the Quebec Bar, the basis of the curriculum on the private law side is the civil law and its legal institutions. As a

consequence there is a great deal in common between the Faculty of Law at McGill and the other law schools of the French-speaking universities of this province.

61. The contacts between the faculties of medicine in the Quebec universities are also fairly close, being achieved principally through specialty societies and scientific meetings. In engineering and commerce, however, the faculties of McGill are much more closely identified with North American or English-speaking institutions than with the Ecole Polytechnique or the Ecole des Hautes Etudes Commerciales, both of which were established by the government on the model of the grandes écoles of France. Relationships between English- and French-speaking engineers, architects, and accountants are maintained through their professional associations rather than through the universities. There is no parallel between the Faculty of Arts and Science and the Facultés des Lettres, Philosophie, and Sciences Sociales. Consequently interrelationships and exchanges often have been difficult simply for structural reasons. At McGill, certain departments have encouraged local and (Quebec) cultural studies in history and the social sciences, but these have been sporadic rather than concentrated or consistent. In 1963 the French Canada Studies Programme was established to serve as a focal point for these activities, and it has intensified and co-ordinated these efforts.

62. Beyond the regular academic structure, McGill has fostered closer relations through various community services. A large number (over 2000 this year) of French-speaking Canadians register in the extension courses offered every winter and the course content in some instances deals with the culture and problems of Quebec. A summer camp, Laquemac, was conducted for some years under the joint sponsorship of l'Université Laval and Macdonald College, and the McLennan Travelling Library, which for many years has provided a library service for isolated communities, now operates two bookmobiles which visit rural areas distributing books to both language groups.

63. In meeting the challenge of the new Quebec, McGill may learn from her failures as well as her accomplishments. She

has attempted to maintain cordial relations with the French-language universities. French-speaking students have always been welcomed and many are among her most distinguished graduates. Nevertheless, the fact remains that most of her students in the past have graduated without serious knowledge or appreciation of the French culture of Quebec. It is clear that, as Quebec moves towards a more "open society," the respective integrity of each of the English- and French-speaking partners must be strengthened and at the same time the two communities must be brought into a closer and more sympathetic understanding with one another. The role of leadership in the English-speaking community is vitally important. Consequently, McGill stands ready to initiate or assist in co-operative efforts in the human and natural sciences, in professional fields such as law, medicine, dentistry, and teaching, in preparing leaders for commerce and public administration, and in joint programmes of research. Moreover, where, through reticence or indifference, the English-speaking citizen has been content to play a minor role in party politics in Quebec, he must now be prepared (and the university must help him to prepare) to take an active part in all areas of public life. There can be no escape from responsibility either by the individual or the institution.

IV.

A Force for the Future

64. It has been stated in other parts of this brief that McGill University has a role of importance to play in the new Quebec, and that belief is reiterated here. We believe that McGill will prove to be a strong, constructive force in Quebec — a force for the future.

65. In dealing with this theme we return, first, to the question of minority-majority relationships raised in the preceding section. Even taken together, the French-speaking people of Quebec and those outside Quebec represent a minority in Canada. Only in one respect are French-speaking Canadians a majority: in Quebec as a political and cultural region.

66. By contrast the English-speaking minority in Quebec is an extension of the enormous Canadian and North American majorities. Their power position vis-à-vis the French-speaking people with whom they live is vastly greater than that of the French-speaking minority in Manitoba, or Ontario, or in the other provinces. Indeed, the English-speaking community of Quebec, until recently at least, has tended to behave as the representatives of the majority position, except in the one

area where that majority does not function, namely in the realm of local political life and government.

67. The task of national unity confronting French- and English-speaking Canadians alike is to refashion the institutions of their joint existence so as to reduce the impact of the minority mentality to the extent that this is possible within the context of a vigorous Canadian system. Thoughtful English-speaking Canadians, therefore, will support the desire of French-speaking Canadians to strengthen the government of Quebec and to improve the administrative agencies and departments of the provincial government. In this sense they will understand the oft-repeated statement of French-speaking Canadians that "Quebec is not a province like the others." Quebec is the inspiration of *le fait français* in North America and must remain an important vehicle for the promotion of particular French goals in the Canadian scheme. No other province has a similar responsibility with regard to English-speaking Canadians. The English-speaking population of Canada can rely upon its majority position in all provinces but one. French-speaking Canadians cannot. Furthermore, the danger from the United States to English-speaking Canada is that of cultural absorption while for French Canada it is cultural destruction.

68. The English-speaking community of Quebec is in a sensitive position. The constitutional rights which it enjoys have been respected in law and in practice by the French-speaking majority of Quebec. English-speaking Quebec is served by English language school systems (both Protestant and Catholic) which, while reflecting the confessional orientation of French Canada, and therefore separating Catholics and Protestants, nevertheless makes it possible for a strong English-speaking culture to persist in the province. It is understandable, therefore, that English-speaking Quebeckers should be sympathetic to the idea that French-speaking communities outside Quebec should be accorded similar opportunities.

69. A full exploration of this problem would involve, *inter alia*, a reappraisal of the nature of Confederation itself, including an examination of the "Compact" theory as against the concept of a mere federation of scattered colonies, as well as other

views of the architecture of 1867. We do not propose to enter fully upon this discussion, but some opinions should be expressed:

a) It is a desirable Canadian objective that both French-speaking and English-speaking Canadians should, as far as practicable, be accorded similar rights throughout Canada. Furthermore, the objective should be the enlargement of such rights rather than their restraint. There should be no thought of reaching equality by reducing the established rights of the English-speaking peoples of Quebec, but rather of elevating the rights of the French-speaking communities throughout Canada. The logic of this proposal is that the English-speaking population inside Quebec and the French-speaking population outside Quebec should be served by educational and other institutions that will assist them to remain basically English-speaking Canadian and French-speaking Canadian respectively.

b) The application of a policy designed to preserve the cultures of the two groups must be tempered with realism. While it is desirable that French-speaking residents of New Brunswick (the Acadians), and other areas of French concentration in Canada, should be accorded the right to be and remain French, should have French as a basic language of instruction in the schools, should have the right to use French in the legislature and the courts, and should be served, as they increasingly are, by French radio and television, nevertheless there must be a recognition that the French fact outside Quebec inevitably will differ from the French fact in Quebec itself. Inevitably a very high proportion of French-speaking citizens in Ontario or Manitoba will be bilingual and members of an essentially English-speaking society. Some, perhaps many, will merge with the dominant majority. Provided the right to be French-speaking is fully recognized and indeed supported by public policy, there is no reason to regret the partial influence of the English milieu on the non-Quebec French-speaking Canadians. Indeed, this condition adds but another rich element to Canadian life.

c) In turn, the English-speaking community of Quebec will for some time show increasing deviations from the English

fact outside Quebec. The French influence on Quebec's English-speaking population is much greater than is usually recognized, and is increasing rapidly. It is not too much to expect, for example, that in a few years bilingualism will be the normal and accepted condition among English-speaking Quebeckers. And just as it would be appropriate for the other provinces to design a bilingual and partly bicultural school system for its French-speaking citizens, so it would be in order for the educational authorities of Quebec to encourage bilingual and bicultural experience for the English-language citizens of Quebec. But this in no way should interfere with the right to be English-speaking.

70. The situation with regard to the "majorities" is more complex. Anglicization of some sectors of the French-speaking community in Quebec has been quite pronounced, especially among those who for professional or occupational reasons find themselves in frequent contact with the predominant culture of the continent. This process is not likely to be stopped nor even seriously controlled, at least in the context of a relatively free society. Necessity and attraction will always be operating. And while it is understandable that this fact engenders some fears in the province, there is a positive side. The evidence is around us that this process has produced some very superior products. *Indeed, it may not be too much to suggest that the opportunity for biculturalism is in effect an opportunity for achieving a higher level of human excellence.* Montreal may, for both its English-speaking and French-speaking citizens, provide a unique opportunity for a richness of life much more difficult to achieve in the monocultural areas of French- and English-speaking Canada.

71. Finally it is necessary to deal with what might be called English-French Canada. This has already been mentioned with respect to the distinct character of the minorities. Yet, it should be added that the unity, called English-French Canada, will differ in a marked degree from either French-speaking or English-speaking Canada. For these communities will be essentially unicultural drawing enrichment, however, from the second culture. "English-French Canada" will be composed of individuals whose participation in both cultures

is so extensive as to endow them with a real duality of person. It is important that Canada should encourage considerable numbers of persons to acquire this duality, and by taking advantage of the accident of history, bring to Canada and the world a new and truly Canadian English-French personality in the fullest sense.

72. McGill University differs from other Canadian universities, especially with regard to its particular role in Montreal and Quebec. McGill has attracted a large number of students from French Canada and from all provinces as well as from all countries of the world. It possesses today one of the highest ratios of non-national enrolment of any university on this continent. All these students meet in a university which has developed one of the most extensive and complex graduate training and research programmes in Canada.

73. McGill will continue to serve the English-speaking population of Quebec, as it has in the past, by providing university education at all levels. It will continue to offer training in the professions — engineering, law, medicine, dentistry, music and other fields. Furthermore, it is most important that the McGill tradition of welcoming qualified applicants from French Canada, from other provinces, and from outside countries should not be disturbed, or the heterogeneous composition of the McGill student body threatened.

74. McGill must, however, respond to the challenge of a French Canada in rapid evolution. Perhaps the most significant of recent changes and responses at this University is the growth of awareness of its unique position as one of the main meeting grounds between French- and English-speaking Canada. English-speaking groups in other parts of Canada are in varying degree in touch with their French-speaking neighbours. New Brunswick, the Ottawa valley, St. Boniface in Manitoba, Northern Ontario, and other areas come to mind. Yet the English-speaking residents of the Island of Montreal constitute a population of high density living in close quarters with over a million fellow-citizens of the other language. In a very real sense McGill is at the intellectual and cultural

centre of this large English-speaking enclave. It would only be natural to think that French Canada may be better understood and appreciated by English-speaking Montrealers than by any other English-speaking segment of Canada.

75. It is significant, therefore, that, over the years, the contacts between McGill and French Canada, and especially with the universities of French Canada have been numerous and have been increasing at a significant rate, as evidenced by the many French-speaking Canadians who have studied at McGill in both undergraduate and post-graduate programmes, and who still continue these studies today.

76. Less obvious, but equally significant are the varied and numerous informal contacts and formal activities involving the staff of McGill and their fellow-scholars in one or more of the French-speaking institutions. A survey of McGill Departments in all Faculties shows that only a very small minority reported that there were no significant relationships with French-speaking institutions of higher learning.

77. Important as these relationships may be as reflections of the need for mutual experience between French- and English-speaking communities in Montreal, and Canada, the present circumstances call for a conscious broadening and deepening of such activities, and the assumption of new responsibilities and the undertaking of new experiments. McGill's position is quite different from that of any other major Canadian university. It lives day by day in and with French Canada. The preponderance of its students is reared in this inevitably bicultural city. While its staff is drawn from the world at large, there is an increasing involvement in the Montreal community and the life of the province. The division into "two solitudes" was never absolute, and at present there is the strongest desire at McGill to break it down. The conviction is widely held in academic circles that the new vitality of this province removes barriers to much more intimate collaboration and intellectual exchange than was possible before.

78. There are many ways by which this mutual experience may develop. A few illustrations will serve to emphasize the

possibilities. The recently established Labour College of Canada is a joint venture governed by nominees from the Canadian Congress of Labour, the Confederation of National Trade Unions, l'Université de Montréal, and McGill University. Its students are drawn from trade-union ranks throughout Canada as well as from Colombo Plan and former French Colony countries around the world. There is a French programme and an English programme as well as a programme of joint activities. Such an institution could only develop in Montreal, which is favoured by the presence of these two great universities reflecting the duality of Canada, as well as the intelligent entente which already exists. Here is a living example of the Canadian equation.

79. There are other healthy signs, but more is required if we are to take advantage of the French-English opportunities available to McGill, its staff, and its students. Already there are a few individuals who hold teaching posts at McGill and at l'Université de Montréal. There are great opportunities for collaboration in science and research, the joint operation of costly research equipment and the pooling of resources to strengthen one another. But beyond this there is the need to experiment boldly in educating individuals in two cultures by providing undergraduate instruction in the two large universities to the same students and by planning easy movement between both universities for their respective graduate students. The possibilities are great and greatly varied.

80. McGill has seriously attempted to understand French Canada. Years of work by individual scholars was followed naturally by the establishment in 1963 of the French Canada Studies Programme. This is in its infancy and its title does not quite accurately reflect its purpose. It is in reality a French-English Studies programme looking at our Canadian selves wholly. It makes two contributions. It provides an interdisciplinary mechanism for the study area, and it helps to develop experts in the relationships of French- and English-speaking Canada. It can become a major factor in developing insights into the great Canadian dilemma. Its influence will no doubt be felt over the years in curriculum planning at McGill, and perhaps in other English and even in French-speaking universities.

81. The revolution in Quebec involves a wide range of human experience. Yet the fact that developments in Quebec have taken the centre of the Canadian stage in recent years should not be allowed to obscure equally important, although perhaps less spectacular, changes in the rest of the country. The problems English-speaking Canada has faced in adapting to the demands of a rapidly evolving industrialism as well as to the exploding volume of scientific knowledge may not be as great as in French-speaking Canada, but they are no less real. School systems, business institutions, and agencies of government are going through similar processes of change in the "English" provinces as well as in Quebec. The stereotypes accepted by French-speaking Canadians of "les Anglais" may be as faulty and therefore as dangerous to Canada as the lack of understanding concerning Quebec's revolution which persists in many parts of Canada. Again, there is great need for research, understanding, and dissemination of knowledge, particularly within French Canada about the evolving "English fact".

82. The existing links between McGill on the one hand, and the French-speaking universities on the other, should be greatly strengthened. McGill cannot be classed as simply one of the several large Canadian English-speaking universities. The accident of its location is becoming one of the most important facts about it. McGill has become fully conscious of its important position. It stands ready to act as a willing broker of ideas and sensibilities between English- and French-speaking Canada. Indeed in every respect this University is ready to play a most active and vigorous role in the new Quebec. McGill welcomes the challenge of the years ahead, and believes that it can serve as a constructive force for the Canadian future.

Conclusions

83. "Canada is a bilingual and bicultural country." There is no doubt that this statement expresses the *sine qua non* of our national existence. To give it reality and meaning, therefore, is a Canadian imperative which must engage all men of good will.

84. Furthermore, its realization demands the search for answers to many of the questions which have been raised in this brief. For instance: to what extent is Canada a bilingual and bicultural country? To what degree should it be? What are the benefits for all? What kind of political and constitutional accommodations ought to be made? What should be the role of the federal and provincial governments? Of the two language communities? Does the English-speaking community of Quebec have a special task? And what of the universities?

85. In the process of seeking its answers to these questions, this University reached the following conclusions:

    a) The basic fact of Canadian social and political life today is the reconstruction of government and society in Canada, with consequences that affect both the structure of

Canadian federalism as a whole and the attitudes that English- and French-speaking Canadians must henceforth adopt towards one another in evolving a bicultural society.

b) A viable Canada now seems possible if a positive effort is made to have it accepted as a fact that Canada comprises two great cultures and language groups (not races), and that the existence of these two cultures and languages represents an immense opportunity for enrichment in both communities.

c) An aspect of their enrichment will certainly be the appearance of individuals whose participation in both cultures is so intensive as to endow them with a real duality of person. In this way, it will be possible in time to bring to Canada and the world a new and truly "Canadian personality" in the fullest sense.

d) The future of Canadian federalism depends upon a series of new relationships in which minority and majority perspectives from the older period become refashioned. This means particularly not only that French-speaking Canadians shall feel at home in Quebec, but also that they shall have opportunities for fulfilment without minority feelings in Canada as a whole. Consequently it is to be regretted that the evolution of French-speaking community life in other provinces, should have been adversely affected by a generally limited acceptance of a French-speaking culture there with very limited public support and protection.

e) The future of Canadian federalism also requires that Canadians should examine the image and the practices of the federal government and its administration in order to move towards provincial and federal patterns that satisfy these new aspirations and reflect a functioning dual culture.

f) The principle enunciated in paragraph (*d*) implies that English-speaking Canadians must be regarded in Quebec as Quebeckers with the fullest claims to fulfilment within Quebec and with the integrity of their English-speaking community life protected and encouraged. This will make it necessary for many Quebeckers to abandon their stereotypes of each other.

g) Both language groups wherever they may be will have to develop a genuine interest in and an understanding of each other. Too often have ignorance and indifference been the unnecessary cause of friction and anxiety. It goes without saying that it will be the responsibility of government agencies at various levels and of various institutions to put at the disposal of Canadians the means whereby they can study, appraise, and appreciate each other.

h) Whatever the character of the Canadian future, any suggestion that a two-culture society means a two-race outlook would be totally incompatible with the multi-ethnic character of the present Canadian population. While a partnership between the two founding peoples and cultures may have some historical validity, such a partnership concept has no meaning today except for the partnership between cultures. There are no second-class Canadians, and the future of a socially healthy Canada depends not merely upon a recognition of the vitality and relevance of both cultures but equally on the vitality and relevance of all the non-French, non-Anglo-Celtic minority groups that comprise the Canadian montage of today.

i) Yet it cannot be denied that French culture in Canada still lives under threat. One might even say that French culture finds itself in a "state of siege" on the American continent in general and in Canada in particular. This places a heavy burden on all those who want this culture to survive and flourish. It is a burden that all Canadians must share, however, if the viability of our "binationalism" is to be proved and if the promise and richness of our dual culture are to be realized.

j) However, the *épanouissement* of French Canada cannot take place in a vacuum. It is part of a complex pattern of forces and factors that are shaping the Canadian duality. It will require a great effort of study and research to grasp with any degree of certainty the nature of the Canadian situation and the multiplicity of its challenges. It would be rash to imagine that there are definitive solutions to problems that are far from being fully understood. It is to the credit of the Royal Commission that it has undertaken an impressive programme

of research to pave the way for a more complete and valid assessment of our national life.

k) It must be accepted that Quebec is the inspiration of *le fait français* in North America. It is also the home of English-speaking Canadians, who comprise one fifth of its population. No conception of the future of Quebec, therefore, can be meaningful without recognizing the fundamental duality of Quebec itself within the duality of Canada.

l) The English-speaking community of Quebec is the main vehicle of communication between English and French Canada. It is not a role that has been assumed deliberately, but one that has fallen to it by the circumstances of history and geography. It is a role that now needs to be consciously nurtured and enhanced. The English-speaking Quebecker will need the encouragement, help and, indeed, the stimulation of his fellow Canadians to play the special part that he must play in developing a meaningful bilingualism and biculturalism.

m) The above applies *a fortiori* to the English-speaking community of Montreal and to its major educational and cultural institutions. Communication, although important, is not enough. Bridges are useful means for connecting two sides, but they are inadequate as meeting places where both sides may interact and find mutual enrichment. The city of Montreal provides such a meeting place whereon a unique and rich biculturalism may be constructed. When the history of the Canadian experiment in biculturalism is written some of the story will be a tale of two cities — Montreal and Ottawa. One is the main arena of cultural contact, the other of political accommodation.

n) In the new Quebec and the new Canada, McGill University has a special role to play, for no university or group of scholars in Canada has so ready an access to the French-speaking community and its hopes and aspirations as do the members of the McGill family. Every effort must be made to use McGill's relations with French-speaking fellow Quebeckers and McGill's relations with English-speaking Canada and the

international community in general to provide a meeting ground where ideas and understanding between Quebec and her Canadian and other neighbours can be exchanged with benefit and creative results. In fulfilling itself as a university, McGill cannot but serve society — the society of Quebec and Canada.

o) However, all universities in Canada have a role to play in the development of a truly bilingual and bicultural image. For it is on them that the momentum of the research undertaken by the Royal Commission rests. The economics of research point to the usefulness of co-operation between the universities of English- and French-speaking Canada. Their collaboration in the study of human and social interaction in a society of cultural dualism would be in the best traditions of moral and social science.

p) In a society like Canada which has reached a high level of technical achievement and a political system characterized by both stability and a tradition of civility, much of its creative force will depend largely on institutions of higher learning where creative discovery and civilized values can be nourished in the atmosphere of academic freedom. The freedom of the university to choose what to teach and study is an essential part of the civilized world. The attainment of the goals described in this brief will depend, in large measure, on the ability of the universities of Canada to respond to the task which confronts them.

q) The underlying principle of this brief is that the *opportunity for bilingualism and biculturalism is in effect an opportunity for achieving a higher level of human excellence.* For such an objective not only is imagination and a generosity of spirit required, but, equally, patience.

Recommendations

I. McGill University recognizes that the purposes of the higher learning in general transcend the limitations of language and culture, but accepts as historically valid and presently necessary the conception of Canada as a federal state embodying a partnership of French and English culture, in a constitutional framework which will nourish the development of both in partnership. As a direct consequence of this, McGill University RECOMMENDS

that universities be encouraged to become centres for the creation of bilingual and bicultural images, skills, and opportunities.

II. To further the cultivation of mutual understanding among the leaders and potential leaders of thought and opinion, we RECOMMEND

the increase of measures for the exchange of teachers and students between French- and English-speaking universities, such exchanges being made possible by the financial assistance of both the federal and provincial governments.

III. To strengthen the sense of common achievement and as an ingredient in unity and understanding we RECOMMEND

a) that all universities in Canada develop programmes of an authentically bicultural nature, such as Canadian studies and the use of French and English in certain advanced courses, and that these be given adequate financial support.

b) the encouragement among Canadian Universities of co-operative projects in teaching and research on bilingual and bicultural matters. (It may be useful for the Royal Commission to consult with Quebec universities on the mechanism of such co-operation in the light of the recommendations contained in the Report of the Royal Commission of Inquiry on Education in the Province of Quebec.

c) that the Universities establish a programme of studies dealing with the bicultural heritage and character of Canada for primary and secondary schoolteachers of every Canadian province.

d) that these studies be recognized as sources of additional qualifications for teachers by the various provincial Departments of Education.

e) that universities exchange scientific and research personnel among the two language groups.

f) that school authorities be encouraged to employ French-speaking Canadians to teach French, and, conversely, English-speaking Canadians to teach English.

g) the teaching of both French and English should begin in the earliest days of schooling.

IV. To encourage effective bilingualism and biculturalism across Canada, we RECOMMEND

a) that in all provinces where French-speaking Canadians attend English language universities, they to write their examinations, their theses, their term papers, and their reports in French to the full extent that technical facilities in these universities and the nature of the subject permit.

b) that English-speaking Canadians attending French-language universities or colleges in Quebec or elsewhere in Canada be able to write their examinations, their theses, their term papers, and their reports in English to the full extent that technical facilities in these universities and the nature of the subject permit.

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v. To further understanding in and an appreciation of the totality of our Canadian heritage, we RECOMMEND

that Canadian History be viewed in both cultures as transcending an English-speaking or a French-speaking perspective.

vi. In order to maintain the momentum of concern with our national existence given by the work of the Royal Commission on Bilingualism and Biculturalism we RECOMMEND

a) the establishment of a *Permanent Canadian Commission on Bilingualism and Biculturalism*, the main purpose of which would be to encourage and promote the programmes of teaching and research affecting biculturalism carried out in institutions of higher learning, and to foster a public education programme aimed at making Canadians aware of the main elements of their national life.

b) that this *Permanent Canadian Commission on Bilingualism and Biculturalism* and its role in stimulating research in all forms be financed jointly by the federal and provincial governments.

vii. To assist this Permanent Canadian Commission on Bilingualism and Biculturalism, we RECOMMEND

that the present Royal Commission on Bilingualism and Biculturalism publish and give wide publicity in both languages to all of its historical, social, demographic, and other studies of Canada.

viii. To ensure the full realization and the maintenance of a truly bilingual and bicultural Canada, we RECOMMEND

that it be recognized that cultural matters in Canada are of general concern to both the federal and provincial governments.

IX. To that end we RECOMMEND

a) that, as a matter of national urgency, the federal government develop administrative practices in every one of its agencies and institutions which would reflect the many aspects of a truly bilingual and bicultural state and especially in such cultural agencies as the Canada Council, the Canadian Broadcasting Corporation and the National Film Board.

b) that the federal government continue to encourage and even to increase its programme of fostering bilingualism among federal civil servants, members of the Armed Forces, and personnel of the Crown Corporations, and providing whatever incentives are needed.

c) that a programme of studies of the many facets of biculturalism be designed for federal civil servants, members of the Armed Forces, and personnel of the Crown Corporations, and that experts from the Canadian universities and the government of Quebec and other provinces be invited to participate in its elaboration.

d) that the federal government's Translation Bureau be given the status of such federal organizations as the Dominion Bureau of Statistics, the National Archives, and the National Library.

e) that the federal government co-operate with the provincial governments in the establishment of at least six Schools of Translation within existing universities: one for western Canada, two for Ontario, two for Quebec (one in a French-language university and one in an English-language one) and one for the Atlantic Provinces.

X. To ensure the full realization and the maintenance of a truly bilingual and bicultural Canada, we RECOMMEND

a) that wherever French-speaking communities outside Quebec are numerous enough to have a group life, the

governments and the English-speaking majority in these provinces should make every constitutional and administrative arrangement necessary to advance the language and the cultural interests of those French-speaking Canadians living within their territory, including provisions for the use of the French language in the debates and records of their legislatures, courts, and public bodies.

b) that these provinces make adequate provisions for French language schools, not necessarily confessional and other cultural institutions in their provinces.

c) that until such adequate provisions exist for French language institutions of higher learning in these provinces, the provincial governments, assisted by a special federal subsidy, give financial assistance to their French-speaking residents who wish to pursue their studies in established French-speaking universities and colleges in Canada.

d) that provincial governments encourage and support financially programmes of research and teaching of a bicultural nature in the institutions of higher learning of their provinces.

e) that the provinces, individually or in co-operation with each other, design a programme of studies on the many facets of bilingualism and biculturalism for their civil servants and personnel of Crown Corporations.

f) that measures be developed for the exchange of English-speaking and French-speaking civil servants and personnel of Crown Corporations among the various provinces.

g) that provincial legislation dealing with bequests or with charitable and educational foundations created by provinces permit residents of a province and such foundations to contribute to bilingual and bicultural projects carried out in other provinces, without added taxation or penalties.

xi. As an example of the viability of our Canadian dual heritage, WE RECOMMEND

that the federal government and the governments of the Provinces of Ontario and Quebec enter into negotiations

in order to create a bilingual and bicultural capital district out of what are now the cities of Ottawa and Hull.

XII. In order to add a needed dimension to our national life and thereby make more real the existence of a Canadian unity in diversity, we RECOMMEND

that federal and provincial support be given to all cultural groups so that they will be encouraged to survive, and to contribute positively to Canada.

XIII. To nourish the two founding cultures of Canada, we RECOMMEND

that the business community recognize that the goal of achieving a bicultural society constitutes one of its most important responsibilities.

XIV. To that end we RECOMMEND

a) that the business community so adapt its activity and its structures as to reflect to the fullest — both in Canada and throughout the world — the bilingual and bicultural character of Canada.

b) that the business community in co-operation with universities, and other institutions, as well as with various levels of governments, establish programmes of studies on the many facets of biculturalism and training in the French and English languages for its employees.

c) that the business community financially support programmes of research of a bicultural nature in Canadian universities.

d) that until the English-speaking provinces have been able to establish adequate primary-secondary education in the French language for their French-speaking residents, the business community grant financial assistance to those French-speaking Canadians whom, for corporate reasons, it must transfer out of the Province of Quebec, so that their children can be adequately instructed in the French language.

xv. To foster in Canadians the fullest understanding and appreciation of the two cultures, we RECOMMEND

a) that the Canadian Broadcasting Corporation consider it its prime responsibility to present to Canadians the many aspects of the duality of Canadian life by the frequent production of bilingual and bicultural programmes on its French and English language networks and by nationwide programmes of instruction, in both languages, especially at hours during which adults can follow them.

b) that the Canadian Broadcasting Corporation be assisted by an advisory body for the realization of such bilingual and bicultural programmes.

c) that the Board of Broadcast Governors be given the responsibility of encouraging the production of such bilingual and bicultural programmes on the private networks and on independent radio and television stations.

d) that the Board of Broadcast Governors and the Department of Transport, in order to achieve the maximum effect in the development of all forms of bilingual and bicultural programmes and instruction, consider the possibility of allocating special broadcast channels for such purposes.

Epilogue

None of the above recommendations is realizable unless the federal government, the provinces, and the general public accept an essentially bilingual and bicultural view of Canada.

We RECOMMEND, therefore: that Canadians be urged to adopt wholeheartedly such a view of Canada, and recognize the unique cultural and intellectual opportunities which the presence of two main language groups provide.

We RECOMMEND also that Canadians accept as a definition of bilingualism the following:

> *Bilingualism consists of the ability to express oneself in one of Canada's languages and at the same time be able to understand the other official language of Canada.*

We RECOMMEND finally that Canadians accept as a definition of biculturalism the following:

> *Biculturalism consists of the adaptation of national institutions, be they federal or provincial, private or public, so that they may better reflect the existence, the interests, the ways of thinking, the procedures of work, and the épanouissement of the two language groups which constitute the basic elements of Canada.*

Epilogue

Aucune des recommandations émises ci-dessus n'est réalisable si le gouvernement fédéral, les provinces et le grand public n'adoptent une conception essentiellement bilingue et biculturelle du Canada. Par conséquent, nous RECOMMANDONS

> que les Canadiens soient encouragés à accepter sans réserve cette conception du Canada et qu'ils reconnaissent le caractère unique des opportunités intellectuelles et culturelles qu'offre notre double patrimoine national.

Nous RECOMMANDONS également
que les Canadiens choisissent la définition suivante du
BILINGUISME

> *le bilinguisme authentique consiste à être capable de s'exprimer en une des langues du Canada, tout en sachant comprendre l'autre langue officielle du Canada.*

Nous RECOMMANDONS enfin
que les Canadiens acceptent la définition suivante du
BICULTURALISME

> *le biculturalisme authentique consiste à adapter les institutions nationales, qu'elles soient fédérales ou provinciales, privées ou publiques, afin qu'elles reflètent mieux l'existence, les intérêts, le mode de pensée, les méthodes de travail et l'épanouissement des deux groupes linguistiques qui constituent l'élément fondamental du Canada.*

b) que les hommes d'affaires, de concert avec les universités, les divers gouvernements et autres institutions, établissent un programme d'études centré sur les multiples aspects du biculturalisme, ainsi qu'un programme d'enseignement du français et de l'anglais à l'usage de leurs employés ;

c) que le milieu des affaires contribue financièrement aux programmes de recherches à caractère biculturel, entrepris par les universités canadiennes ;

d) qu'en attendant l'établissement d'un système scolaire francophone adéquat, aux niveaux primaire et secondaire, dans les provinces anglophones, ces entreprises accordent une aide financière aux Canadiens de langue française transférés, par leur compagnie, hors de la province de Québec, afin que leurs enfants puissent recevoir un enseignement français adéquat.

xv. Afin d'inculquer aux Canadiens une profonde compréhension et la pleine appréciation des deux cultures,
NOUS RECOMMANDONS

a) que la Société Radio-Canada considère qu'il est de son devoir de présenter aux Canadiens les multiples aspects de la dualité de la vie canadienne, à l'aide de la diffusion fréquente de programmes bilingues et biculturels, par l'intermédiaire de ses réseaux français et anglais et à l'aide de programmes d'enseignement des deux langues à des heures convenant aux adultes ;

b) que la Société Radio-Canada soit secondée par un organisme consultatif dans l'élaboration de ces programmes bilingues et biculturels ;

c) que le Bureau des gouverneurs de la Radiodiffusion prenne la responsabilité d'encourager la production de tels programmes par les réseaux privés et par les stations de radio et les chaînes de télévision indépendantes ;

d) qu'afin d'assurer le plus grand succès de ces divers programmes bilingues, biculturels, et d'enseignement des langues, le Bureau des gouverneurs de la Radiodiffusion et le Ministère des Transports étudient la possibilité de réserver certains canaux de diffusion à cette fin.

d'études traitant des multiples aspects du bilinguisme et du biculturalisme et destiné à leurs fonctionnaires et au personnel des compagnies de la Couronne ;

f) que soient multipliées les mesures prévoyant l'échange, entre les diverses provinces, de fonctionnaires et de membres du personnel des compagnies de la Couronne.

g) que la législation provinciale concernant les legs et fondations à chartes provinciales soit amendée de façon à permettre aux résidents de cette province et à ces fondations de contribuer sans surtaxe à des projets bilingues et biculturels entrepris en d'autres provinces.

XI. A titre d'exemple de la viabilité de notre double patrimoine canadien, nous RECOMMANDONS

que le gouvernement fédéral et les gouvernements de l'Ontario et du Québec entament des pourparlers, en vue de la fusion des municipalités actuelles d'Ottawa et de Hull en une seule capitale bilingue et biculturelle.

XII. Dans le but d'ajouter une dimension essentielle à la dualité de notre vie nationale et afin de faire surgir une unité canadienne véritable, en dépit de ces différences, nous RECOMMANDONS

que tous les groupes culturels bénéficient du soutien des autorités fédérales et provinciales, de façon à ce qu'ils soient encouragés à survivre, à s'épanouir et à apporter une contribution positive au Canada.

XIII. Pour maintenir les deux cultures fondamentales du Canada, nous RECOMMANDONS

que le monde des affaires reconnaisse que l'élaboration d'une société biculturelle constitue une de ses responsabilités primordiales.

XIV. A cette fin, nous RECOMMANDONS

a) que le monde des affaires adapte ses activités et ses structures à la nécessité de refléter pleinement le caractère bilingue et biculturel du Canada, à la fois dans le pays et dans le monde entier ;

e) que le gouvernement fédéral, de concert avec les gouvernements provinciaux, établisse au moins six écoles de traduction dans le cadre des universités existantes : une pour l'Ouest canadien, deux pour l'Ontario, deux pour le Québec (dont une dans une université francophone, et l'autre dans une université anglophone), et une pour les Provinces atlantiques.

x. Dans le but d'assurer la réalisation complète et le maintien d'un Canada qui soit véritablement bilingue et biculturel, NOUS RECOMMANDONS

a) que les gouvernements et la majorité anglophone des provinces autres que le Québec prennent toutes les mesures constitutionnelles et administratives nécessaires au développement des intérêts linguistiques et culturels des minorités francophones établies sur leur territoire, partout où celles-ci sont suffisamment peuplées pour mener une vie communautaire ; que ces mesures prévoient l'emploi du français dans les débats et archives parlementaires, les tribunaux et les organismes publics ;

b) que ces provinces prennent les dispositions nécessaires à l'organisation d'écoles — qui ne seraient pas nécessairement confessionnelles — et d'institutions culturelles d'expression française ;

c) qu'en attendant l'établissement, dans ces provinces, d'institutions d'enseignement supérieur francophones, les gouvernements provinciaux, grâce à des subventions spéciales accordées par le gouvernement fédéral, fournissent une aide financière à ceux de leurs résidents de langue française qui souhaiteraient poursuivre leurs études dans des universités ou collèges francophones reconnus au Canada ;

d) que les gouvernements provinciaux encouragent la création de programmes de recherche et d'enseignement de nature biculturelle, dans les établissements d'enseignement supérieur de leur province, et qu'ils donnent à ces programmes leur appui financier ;

e) que les provinces, agissant individuellement ou en collaboration avec d'autres, élaborent un programme

VII. Pour seconder cette *Commission canadienne permanente sur le bilinguisme et le biculturalisme*, nous RECOMMANDONS

que l'actuelle Commission Royale sur le bilinguisme et le biculturalisme publie dans les deux langues, et diffuse largement, toutes les études historiques, sociales, démographiques et autres qu'elle a menées au sujet du Canada.

VIII. Dans le but d'assurer la réalisation complète et le maintien d'un Canada qui soit véritablement bilingue et biculturel, nous RECOMMANDONS

que les questions culturelles soient reconnues comme étant d'intérêt général, à la fois pour le gouvernement fédéral et pour les gouvernements provinciaux.

IX. A cette fin, nous RECOMMANDONS

a) que le gouvernement fédéral instaure dans tous ses organismes, comme mesure d'urgence nationale, des procédures administratives qui seraient le reflet des aspects multiples d'un état authentiquement bilingue et biculturel, et particulièrement dans des services culturels tels que le Conseil des Arts, la Société Radio-Canada et l'Office national du Film ;

b) que le gouvernement fédéral continue à encourager et même à étendre son programme actuel pour le développement du bilinguisme parmi les fonctionnaires, les membres des forces armées et le personnel des compagnies de la Couronne ; qu'il fournisse tous les moyens nécessaires pour stimuler ce développement ;

c) qu'un programme d'études portant sur les multiples aspects du biculturalisme soit élaboré à l'intention des fonctionnaires, des membres des forces armées et du personnel des compagnies de la Couronne, et que des experts choisis parmi le personnel des universités canadiennes, des gouvernements du Québec et des autres provinces, participent à l'élaboration de ce programme ;

d) que le Bureau fédéral de traduction soit doté du même statut que celui d'organismes fédéraux tels que le Bureau fédéral de la Statistique, les Archives nationales et la Bibliothèque nationale ;

a) que dans toutes les provinces où des Canadiens de langue française fréquentent des universités de langue anglaise, il leur soit possible de présenter leurs examens, leurs thèses, leurs dissertations et leurs comptes rendus, en français, dans la mesure où le permettent les possibilités matérielles de ces universités et la nature des sujets traités ;

b) que dans toutes les provinces où des Canadiens de langue anglaise fréquentent des universités de langue française, il leur soit possible de présenter leurs examens, leurs thèses, leurs dissertations et leurs comptes rendus, en anglais, dans toute la mesure où le permettent les possibilités matérielles de ces universités et la nature des sujets traités.

v. Afin d'approfondir la compréhension et l'appréciation de notre patrimoine canadien en sa totalité, nous RECOMMANDONS

que l'histoire du Canada soit envisagée, par chaque groupe culturel, sous un angle qui transcende une perspective francophone ou anglophone.

vi. Afin que soit maintenu l'élan que le travail de la Commission Royale sur le bilinguisme et le biculturalisme a imprimé au souci de notre existence nationale, nous RECOMMANDONS

a) que soit fondée une *Commission canadienne permanente sur le bilinguisme et le biculturalisme*, dont les objectifs principaux seraient d'encourager, de promouvoir et de coordonner les programmes d'enseignement et de recherche sur le biculturalisme, mis en vigueur dans les établissements d'enseignement supérieur. Cette Commission serait chargée en outre d'adopter un programme d'éducation du public, visant à éveiller un sentiment national chez les Canadiens ;

b) que cette *Commission canadienne permanente sur le bilinguisme et le biculturalisme* et ses efforts en vue d'encourager divers programmes de recherche soient financés conjointement par le gouvernement fédéral et les gouvernements provinciaux.

III. Afin d'encourager une unité de but et une compréhension mutuelle, nous RECOMMANDONS

a) que toutes les universités canadiennes mettent sur pied des programmes de nature authentiquement biculturelle, comportant par exemple des études sur le Canada, l'emploi du français et de l'anglais dans certains cours supérieurs, et que ces programmes reçoivent une aide financière adéquate ;

b) que les universités canadiennes soient encouragées à collaborer à des projets de recherches et d'enseignement portant sur des questions de bilinguisme et de biculturalisme. (Il serait peut-être utile à la Commission Royale de consulter les universités du Québec au sujet du fonctionnement de cette collaboration, à la lumière des recommandations émises par le rapport de la Commission Royale d'enquête sur l'enseignement dans la Province de Québec) ;

c) que les universités établissent un programme d'études, traitant du caractère et du patrimoine biculturels du Canada, et destiné aux instituteurs et professeurs de l'enseignement primaire et de l'enseignement secondaire de chaque province ;

d) que les ministères de l'Instruction des diverses provinces acceptent ces programmes d'étude comme une source d'élargissement de la compétence professionnelle des professeurs ;

e) que les universités prévoient l'échange entre les deux groupes linguistiques des membres de leur personnel scientifique et de recherche ;

f) qu'il faudra rendre possible l'enseignement du français par des Canadiens de langue française et de l'anglais par des Canadiens de langue anglaise ;

g) qu'il faudra commencer l'enseignement des deux langues officielles du pays durant les premières années de l'enseignement primaire.

IV. Dans le but de promouvoir un bilinguisme et un biculturalisme réels dans tout le pays, nous RECOMMANDONS

Recommandations

I. Tout en reconnaissant que les fins de l'enseignement supérieur en général transcendent les contingences de langue et de culture, McGill University accepte toutefois, pour sa validité historique et sa nécessité immédiate, la conception d'un Canada envisagé comme état fédéral, incarnant une association des cultures française et anglaise, dans un cadre constitutionnel qui favoriserait le développement de chacun des partenaires. Par conséquent, McGill University RECOMMANDE

que les universités soient encouragées à devenir des foyers où puissent naître des idées, des talents et des carrières imprégnés de bilinguisme et de biculturalisme.

II. Afin de cultiver une compréhension mutuelle plus profonde entre les chefs de file de la pensée et de l'opinion, présents ou futurs, nous RECOMMANDONS

la multiplication des mesures encourageant l'échange de professeurs et d'étudiants entre les universités francophones et anglophones, de tels échanges étant rendus possibles par l'aide financière conjuguée du gouvernement fédéral et des gouvernements provinciaux.

civilisatrices peuvent s'alimenter dans une ambiance de liberté académique. La liberté qu'a l'université de choisir les matières à enseigner et à étudier est un élément essentiel du monde civilisé. La réalisation des buts décrits dans ce rapport dépendra, en grande mesure, de la capacité des universités du Canada d'accomplir la tâche à laquelle ils font face.

q) Le principe fondamental de ce mémoire consiste en ce que la présence d'un bilinguisme et d'un biculturalisme approfondit la connaissance de deux cultures et permet à l'homme de s'améliorer et de s'élever intellectuellement. Pour reconnaître pleinement ce principe, il faudra y apporter de l'imagination, de la bonne volonté et, en plus, beaucoup de patience.

institutions culturelles et éducatives. Un pont est un moyen utile de réunir deux rives mais n'est pas suffisant comme point de rencontre lorsque deux communautés peuvent exercer une action réciproque et s'enrichir mutuellement. La ville de Montréal constitue un lieu de rencontre où il est possible de construire un biculturalisme unique et fécond. Lorsqu'on aura écrit l'histoire de l'expérience biculturelle canadienne, ce sera essentiellement l'histoire de deux villes, Montréal et Ottawa. L'une est le champ principal des contacts culturels, l'autre des accommodements politiques.

n) Dans le Québec et le Canada contemporains, McGill University a un rôle spécial à jouer, car nulle autre université ou groupe de lettrés au Canada ne peut avoir aussi facilement accès à la communauté de langue française.
Tous les efforts doivent être déployés pour utiliser les relations de McGill avec la communauté de langue française du Québec, avec le Canada de langue anglaise et la communauté internationale en général, afin de fournir un lieu de recontre pour échanges d'idées, et pour favoriser de façon tangible la compréhension entre le Québec et ses voisins du Canada et d'ailleurs. En se réalisant pleinement en tant qu'université, McGill ne peut que servir la société — la société du Québec et la société du Canada.

o) Néanmoins, toutes les universités du Canada ont un rôle à jouer dans le développement d'une image vraiment bilingue et biculturelle. Car c'est sur elles que s'appuie l'élan de la recherche entreprise par la Commission Royale. Les recherches font toujours ressortir l'utilité d'une collaboration entre les universités du Canada anglais et du Canada français. Leur coopération dans l'étude humaine et sociale conjuguée d'une société biculturelle serait dans la meilleure tradition des sciences morales et sociales.

p) La société du Canada a atteint un haut niveau de réalisations techniques et un système politique que caractérisent la stabilité et une tradition de civilisé. Beaucoup de sa force créatrice dépendra alors des institutions d'enseignement supérieur, où la recherche et les valeurs

Ceci représente un lourd fardeau pour ceux qui veulent que cette culture survive et s'épanouisse. C'est un fardeau que tous les Canadiens doivent cependant partager, si l'on veut établir la viabilité de notre « bi-nationalisme » et réaliser la promesse et la richesse de notre dualité de culture.

j) Toutefois, l'épanouissement du Canada français ne peut se faire dans un vide. Il fait partie d'une mosaïque complexe de forces et de facteurs qui façonnent la dualité canadienne. Nombre d'études et de recherches seront requises, en vue de saisir, avec un certain degré de certitude, la nature de la situation au Canada et la multiplicité de ses défis. Il serait téméraire d'imaginer l'existence de solutions définitives à des problèmes qui sont loin d'être pleinement compris. C'est à l'honneur de la Commission Royale d'avoir entrepris un programme intense de recherches, afin de tracer la voie pour une analyse plus complète et valable de notre vie nationale.

k) Même si l'on doit accepter que le Québec est à l'origine du fait français en Amérique du Nord, il n'en reste pas moins la patrie d'un cinquième de sa population composé de Canadiens de langue anglaise. Aucune conception de l'avenir du Québec, par conséquent, ne peut avoir de sens si la dualité fondamentale du Québec lui-même, au sein de la dualité du Canada, n'est pas reconnue.

l) La communauté de langue anglaise du Québec est le principal intermédiaire entre le Canada anglais et le Canada français. Peut-être n'a-t-elle pas assumé ce rôle de façon délibérée et qu'il lui fut échu par les circonstances de l'histoire et de la géographie. Mais c'est un rôle qui doit être maintenant encouragé et mis en valeur de façon consciente. Le Québecois de langue anglaise aura besoin d'encouragement, d'assistance et, à vrai dire, de stimulation de la part de ses compatriotes, afin de jouer le rôle spécial qu'il doit remplir dans le développement d'un bilinguisme et biculturalisme significatifs.

m) Ce qui précède s'applique *a fortiori* à la communauté de langue anglaise de Montréal et à ses principales

selon des normes plus aptes à satisfaire ces nouvelles aspirations et à refléter notre biculturalisme de façon tangible.

f) Le principe énoncé au paragraphe *d*) sous-entend que les Canadiens de langue anglaise du Québec doivent être considérés comme des Québecois et qu'ils ont droit à la pleine protection et à l'encouragement de l'intégrité de la vie de leur communauté. Ceci veut dire que plusieurs Canadiens devront abandonner leur conception stéréotypée des uns des autres.

g) Les deux groupes linguistiques, nonobstant le lieu où ils se trouvent, devront développer un intérêt et une compréhension réciproques réels. Trop souvent, l'ignorance et l'indifférence ont été des causes inutiles de friction et d'anxiété. Il va sans dire que ce sera la responsabilité des agences gouvernementales à divers niveaux et d'institutions variées de mettre à la disposition des Canadiens les moyens par lesquels ils pourront s'étudier, s'évaluer et s'apprécier réciproquement.

h) Nonobstant la nature de l'avenir du Canada, toute suggestion qu'une société biculturelle serait synonyme d'une société à deux races est tout à fait incompatible avec le caractère de la population canadienne d'aujourd'hui, composée de différents groupes ethniques. Si une association des deux nations et cultures qui sont à l'origine du pays peut avoir une certaine valeur historique, un tel concept n'a aucune signification, aujourd'hui, sinon sur le plan culturel. Il n'y a pas de Canadiens de deuxième ordre et l'avenir d'une saine société canadienne dépend, non seulement de la reconnaissance, de la vitalité et de la pertinence des deux cultures, mais également de la vitalité et de la pertinence de tous les groupes minoritaires autres que français et anglo-celtiques qui font partie de la population canadienne d'aujourd'hui.

i) L'on ne peut nier toutefois que la culture française au Canada est encore menacée. L'on pourrait même dire que la culture française est dans un « état de siège » sur le continent américain en général et au Canada en particulier.

et de la société avec des conséquences qui affectent la structure du fédéralisme canadien dans son ensemble et les attitudes que les Canadiens de langue anglaise et de langue française devront dorénavant adopter entre eux en élaborant une société biculturelle.

b) Un Canada viable semble maintenant possible si un effort positif est fait pour faire admettre le fait que le Canada est composé de deux grandes cultures et de deux grands groupes linguistiques, et non pas deux races, et que l'existence de ces deux cultures et langues représente une occasion extraordinaire d'enrichissement pour les deux communautés.

c) Un aspect de leur enrichissement sera certainement l'apparition d'une nouvelle catégorie d'individus dont la participation aux deux cultures est tellement intense qu'ils se trouveront également à l'aise dans l'un ou l'autre milieu. Il sera ainsi possible un jour de donner au Canada, et au monde, un nouvelle et véritable « personnalité canadienne » dans le plein sens du mot.

d) L'avenir du fédéralisme canadien dépend d'une succession de nouveaux rapports entre les deux groupes, avec une modification du concept de « minorité » et de « majorité » qui a prévalu jusqu'à maintenant. Ceci veut dire tout particulièrement que les Canadiens de langue française pourront se sentir chez eux, non seulement au Québec, mais dans le reste du pays, et qu'ils pourront également avoir l'occasion de s'épanouir librement partout au Canada, sans le sentiment d'appartenir à une minorité. Il est donc regrettable que l'évolution de la communauté de langue française dans les autres provinces ait été affectée défavorablement, par une acceptation généralement restreinte de la culture française dans ces provinces et, en général, par le manque d'appui et de protection des pouvoirs publics.

e) L'avenir du fédéralisme canadien exige aussi que les Canadiens examinent le concept et la pratique du gouvernement fédéral et de son administration afin qu'ils évoluent

Conclusions

83. « Le Canada est un pays bilingue et biculturel. » Il ne fait aucun doute que cette déclaration exprime le *sine qua non* de notre existence nationale. Lui donner sa réalité et sa signification est donc un impératif canadien qui doit engager tous les hommes de bonne volonté.

84. De plus, sa réalisation requiert la recherche de réponses à plusieurs des questions qui ont été soulevées dans ce rapport. Par exemple, dans quelle mesure le Canada est-il un pays bilingue et biculturel ? A quel degré devrait-il l'être ? Quels en sont les bénéfices pour tous ? Quelles sortes d'accommodements politiques et constitutionnels devraient être faits ? Quel devrait-être le rôle du gouvernement fédéral et des gouvernements provinciaux ? Celui des deux communautés linguistiques ? Est-ce que la communauté de langue anglaise du Québec a un devoir particulier ? Quel est le rôle des universités ?

85. En voulant trouver une réponse à ces questions, McGill University en est venue aux conclusions suivantes :

a) La tâche fondamentale de la vie politique et sociale du Canada aujourd'hui est la reconstruction du gouvernement

82. Il faudrait resserrer fortement les liens de McGill avec les universités de langue française. McGill ne peut plus être considérée comme une autre grande université canadienne de langue anglaise. Son emplacement en fait un centre unique et important, où fusionnent deux cultures. McGill est devenue pleinement consciente de son rôle important et se tient prête à servir d'intermédiaire entre les idées du Canada français et celles du Canada anglais, prête à tenir son rôle dans le nouveau Québec, et demeurera une force puissante pour l'avenir du Canada.

et de la recherche, d'autant plus que les dépenses pour un matériel coûteux seraient réduites si les deux universités se les partageaient entre elles. Ceci n'est pas tout ; il faudrait essayer d'organiser simultanément, dans les deux grandes universités, un programme de culture française et anglaise qui serait offert aux mêmes étudiants, à un niveau sous-gradué. Il faudrait aussi faciliter l'échange d'étudiants gradués entre les deux universités.

80. McGill a fait tout son possible pour comprendre le Canada français. La création du Centre d'Etudes canadiennes-françaises n'a fait que couronner un long travail de recherches individuelles qui remonte à plusieurs années. Cette institution n'en est qu'à ses débuts, et le nom qu'on lui a donné ne lui rend pas entièrement justice puisqu'elle s'occupe, en réalité, d'un programme d'études franco-anglaises portant sur l'ensemble de notre personnalité canadienne. Son apport est double : former des experts, et fournir les moyens pour des études englobant toutes les disciplines universitaires. Elle pourra devenir un facteur important dans ce nouveau mouvement d'un Canada biculturel. Son influence se fera sentir, sans nul doute, dans les plans de programme de McGill et peut-être même d'autres universités.

81. Bien que le Québec semble être la seule province à avoir subi des transformations profondes, durant ces dernières années, il n'en reste pas moins que le pays entier est en train d'évoluer, de son côté. Le Canada anglais se trouve en face du même problème: l'industrialisation rapide d'un monde de plus en plus orienté vers les sciences et dans lequel il faut apprendre à se réadapter. De même qu'au Québec, il y a une transformation de tous les systèmes scolaires et gouvernementaux dans les provinces de langue anglaise. Les préjugés réciproques que les deux groupes linguistiques se font les uns des autres finiraient par nuire à l'évolution du pays. La seule solution serait une tentative de compréhension et de recherches et la propagation des résultats de ce travail dans le plus grand public possible. Alors seulement, le Canada français saurait, à son tour, que l'évolution se poursuit aussi parmi les anglophones.

76. Il faudrait aussi mentionner les fréquentes rencontres officielles et amicales entre le personnel de McGill et celui des institutions de langue française. Un examen des différents départements de toutes les facultés de McGill montrerait qu'une toute petite minorité n'est jamais entrée en contact avec une institution française d'études supérieures.

77. Ces relations, bien que significatives, devraient encore se resserrer et s'étendre. En effet, McGill, par sa position, est dans une situation unique parmi les grandes universités canadiennes. Elle est quotidiennement en contact avec le Canada français. La plupart de ses étudiants ont été élevés dans cette ville biculturelle. Sans doute, son personnel vient-il de tous les coins du monde, mais il participe de plus en plus à la vie de Montréal et de la province. La scission en « deux solitudes » n'a jamais été absolue et en se moment l'effort conscient de McGill le combat. Avec le nouvel essor de la province, un échange d'idées et une collaboration bien plus intime sont devenus possibles.

78. Cet échange peut s'intensifier de plusieurs façons. Quelques exemples le prouveront. La création récente du Collège des Travailleurs canadiens est une entreprise commune dirigée par des représentants du Congrès canadien du Travail, de la Confédération nationale des Syndicats, de l'Université de Montréal et de McGill University. Ce collège recrute ses étudiants par le Canada, par les anciennes colonies françaises et par les pays du Plan Colombo. Il y a un programme français et un programme anglais, aussi bien qu'un troisième programme combinant les deux langues. Montréal est, évidemment, l'emplacement idéal pour une telle institution, d'autant plus que les deux grandes universités des deux langues y sont représentées. C'est la preuve tangible d'un biculturalisme viable.

79. Cependant, McGill pourrait tirer un plus grand profit de toutes les possibilités de relations franco-anglaises qui y existent. Il y a déjà quelques professeurs enseignant à la fois à McGill et à l'Université de Montréal. Il y a de grandes possibilités de collaboration dans le domaine des sciences

72. McGill University, contrairement aux autres universités canadiennes, tient un rôle de prime importance à Montréal et au Québec. McGill a attiré un nombre considérable d'étudiants venant du Québec, des autres provinces et du monde entier. Elle possède, actuellement, le plus grand pourcentage d'étudiants étrangers du continent. Tous ces étudiants peuvent se rencontrer dans cette université qui possède un programme de recherches et d'études graduées des plus poussé au Canada.

73. McGill reste toujours, comme par le passé, l'université des anglophones québecois, à qui elle offre un enseignement à tous les niveaux. Elle continuera à leur offrir des cours de génie, de droit, de médecine, des écoles de dentistes, de musique et d'autres professions. Il est très important que la tradition maintenue par McGill, de recevoir les candidats qualifiés du Canada et du monde entier, ne soit pas modifiée, car un tel changement causerait la disparition regrettable d'un milieu cosmopolite intéressant.

74. Pourtant, McGill est consciente des changements survenus dans un Québec en plein essor. Cette université a accepté la responsabilité d'être l'unique terrain de rencontre entre le Canada de langue anglaise et le Canada de langue française. Les anglophones des autres provinces n'ont pas toujours l'occasion d'avoir des relations avec leurs voisins de langue française, à l'exception, peut-être, du Nouveau-Brunswick, de la vallée d'Ottawa, de Saint-Boniface au Manitoba, de l'Ontario-Nord et de quelques autres régions. Par contre, les anglophones de l'île de Montréal représentent une forte densité de population vivant dans l'intimité d'un million de francophones. McGill représente le centre culturel et intellectuel de ce noyau anglais. Il est tout naturel de penser que le Canada français est bien mieux compris par les anglophones de Montréal que par ceux du reste du pays.

75. Aussi McGill a-t-elle maintenu des relations étroites avec le Canada français et ses universités. Plusieurs Canadiens de langue française continuent à faire leurs études sous-graduées et graduées à McGill.

de plus en plus. Et, dans quelques années, le bilinguisme deviendra, sans nul doute, une situation de fait totalement acceptée par les anglophones du Québec. De même que les autres provinces devraient envisager un système scolaire bilingue et biculturel pour leurs francophones, le Québec, de son côté, devrait encourager chez les anglophones le bilinguisme et l'intérêt biculturel. Ceci n'entame en rien leur droit de préserver leur langue anglaise.

70. La situation est cependant différente, si nous considérons les 'majorités'. Les Canadiens de langue française se sont anglicisés de façon frappante dans certaines communautés du Québec. Ceci est d'autant plus évident chez ceux qui se sont trouvés, à cause de leur profession ou de leurs occupations, en contact fréquent avec la culture prédominante du continent. Rien ne pourra être fait pour freiner ce phénomène. La force des choses agira toujours dans ce sens. S'il est compréhensible que la province en ressente une certaine appréhension, il n'en existe pas moins un côté positif de la situation. Il suffit de regarder autour de nous pour voir que le résultat de ce phénomène est toujours quelque chose de supérieur. *En fait, il ne serait pas déplacé de suggérer que cette occasion d'approfondir deux cultures permet à l'homme de s'améliorer et de s'élever intellectuellement.* Montréal offre à ses anglophones, aussi bien qu'à ses francophones, une richesse unique d'expériences qu'il serait difficile de rencontrer dans les régions où une seule culture domine.

71. Enfin, il nous reste à parler de ce que l'on peut appeler le Canada français-anglais, un phénomène que nous avons déjà brièvement mentionné. Ce phénomène se différencie de celui des francophones québecois et des anglophones canadiens par le sens qu'a pris son développement. Ces communautés, bien qu'essentiellement monoculturelles, ont subi l'influence enrichissante d'une deuxième culture. Plusieurs personnes de ces communautés possèdent ces deux cultures à un tel degré qu'ils se trouvent également à l'aise dans l'un ou l'autre milieu. Le Canada devrait encourager cette tendance qui donnerait naissance au Canadien par excellence, l'homme qui réunirait en lui le caractère français et anglais.

de 1867. Notre but n'est pas de résoudre cette question mais d'émettre quelques opinions:

a) Il serait désirable, pour le bien commun de toute la nation canadienne, que les mêmes droits soient accordés, dans la mesure du possible, et dans le pays entier, aux anglophones et aux francophones. De plus, ces droits devraient être augmentés plutôt que diminués : l'égalité ne serait pas établie par une simple restriction des droits des anglophones résidant au Québec. Il serait bien plus logique d'étendre les droits des francophones éparpillés à travers les provinces canadiennes. Ainsi, anglophones résidant au Québec et francophones résidant hors du Québec, ayant à leur disposition des systèmes scolaires adéquats, seraient en mesure de maintenir, chacun de leur côté, leur propre culture.

b) La politique de préservation des deux cultures doit cependant considérer les choses avec un certain réalisme. Il est, sans doute, désirable que la population de langue française du Nouveau-Brunswick (les Acadiens) et des autres régions groupant une population française importante, aient le droit de rester Français, c'est-à-dire le droit d'avoir des écoles ainsi que des programmes de radio et de télévision de langue française et enfin de pouvoir utiliser leur langue devant les tribunaux, à la Législature et devant les organismes publics. Cependant, il faut reconnaître que la conservation de la culture française, hors du Québec, sera nécessairement défavorisée et difficile. En effet, dans une société où la majorité est de langue anglaise, pour un très grand pourcentage des francophones de l'Ontario et du Manitoba, l'anglais deviendra, inévitablement, une deuxième langue. Plusieurs finiront sans doute par être absorbés par le groupe social dominant. Du moment que le droit de rester de langue française est officiellement reconnu et accepté, l'influence du milieu de langue anglaise sur les francophones résidant hors du Québec est loin d'être regrettable. Au contraire, c'est un apport enrichissant dans la vie canadienne.

c) En échange, les anglophones du Québec s'écarteront de plus en plus de ceux des autres provinces. En effet, les Québecois de langue anglaise subissent l'influence française, bien plus qu'on ne veut l'admettre. Elle continue à augmenter

récemment, agissaient en tant que représentants d'une majorité. Le gouvernement local est le seul domaine où ils se soient trouvés impuissants à maintenir cette position.

67. Anglophones et francophones se trouvent, tous deux, en face d'un problème d'unité nationale qui ne peut être résolu que par une refonte des institutions. Ceci permettrait la disparition d'un sentiment de minorité dans un tout canadien. Les Canadiens de langue anglaise éclairés, par cela même, en viendront à soutenir les Canadiens de langue française, dans leur désir de consolider le pouvoir politique du Québec et d'en améliorer l'administration provinciale. Ils comprendront alors le sens de cette affirmation, souvent répétée par les francophones, que « le Québec n'est pas une province comme les autres ». Le Québec est, en effet, à l'origine du *fait français* de l'Amérique du Nord et doit rester l'incarnation de la civilisation française au Canada. Aucune autre province ne joue un rôle aussi plein de responsabilités vis-à-vis des anglophones, car ceux-ci sont soutenus par la grande majorité de toutes les autres provinces. La culture du Québec constitue une sauvegarde contre le danger d'absorption par les Etats-Unis, danger menaçant l'autonomie intellectuelle des Canadiens de langue anglaise, mais représentant la destruction totale de ce petit monde français.

68. Les anglophones du Québec sont cependant dans une position délicate. Les droits constitutionnels qui leur sont accordés ont été respectés par la loi et par la mise en pratique. Les anglophones possèdent leurs écoles, à la fois catholiques et protestantes. Sans doute, cette séparation des Catholiques et des Protestants reflète-t-elle les tendances religieuses de la province, mais elle permet également l'existence de la survie d'une forte culture anglaise, dans la province. En conséquence, ils devraient favoriser la même tolérance à l'égard des francophones résidant hors du Québec.

69. Une étude profonde de ce problème entraînerait, entre autres choses, une réforme de la nature même de la Confédération, avec un examen de certaines théories, comme celle du pacte et celle d'une agglomération d'états confédérés, plus ou moins indépendants, et d'autres points de vue datant

IV.

Une Force pour l'Avenir

64. Ce rapport a déjà affirmé, à plusieurs reprises, et nous voudrions le répéter une fois de plus, que McGill University a un rôle important à jouer dans le nouveau Québec. Nous sommes persuadés que McGill représentera une force puissante et constructive, une force pour l'avenir.

65. A propos de ce thème, il faudrait mentionner, d'abord, la question des relations entre les minorités et la majorité, composant la population, question déjà étudiée dans la section précédente. En considérant l'ensemble des francophones, ceux du Québec et ceux du reste du pays, nous avons tout de même une minorité. Les francophones forment une majorité dans un seul cas, celui du Québec, qui constitue une unité culturelle et politique.

66. Par contraste, la minorité des anglophones du Québec fait, en réalité, partie de l'énorme majorité des populations canadienne et nord-américaine. Leur pouvoir est bien plus grand que celui des Canadiens de langue française formant une minorité dans le Manitoba, l'Ontario et les autres provinces. En effet, les anglophones du Québec, jusqu'à très

sérieuse, ou une appréciation de la culture française du Québec. Il est évident, qu'au fur et à mesure que le Québec évolue vers une société plus « ouverte », l'intégrité des partenaires de langue anglaise et de langue française doit être affermie d'une part et, d'autre part, les deux communautés devront en arriver à une compréhension mutuelle plus étroite et plus amicale. La direction de ce mouvement, dans la communauté de langue anglaise, devient une question d'importance vitale. McGill University est prête à prendre l'initiative ou à se joindre à des projets dans les sciences humaines et naturelles, dans des domaines professionnels, tels que le droit et la médecine, l'art dentaire et l'enseignement, dans la préparation de dirigeants pour le commerce et l'administration publique et dans des programmes conjoints de recherche. De plus, alors que par réticence ou indifférence le citoyen de langue anglaise s'est contenté de jouer un rôle secondaire dans les partis politiques du Québec, il doit maintenant se préparer (et l'université doit l'aider à le faire) à prendre une part active dans tous les domaines de la vie publique. Ni les individus ni les institutions ne pourront désormais échapper à leurs responsabilités.

Polytechnique ou l'Ecole des Hautes Etudes Commerciales, que le gouvernement a établies sur le modèle des Grandes Ecoles de France. Les rapports entre les ingénieurs, architectes et comptables de langue anglaise et ceux de langue française s'établissent par l'intermédiaire de leur association professionnelle, plutôt que par le truchement des universités. Il n'existe aucun parallèle entre la 'Faculty of Arts and Science' et les facultés des Lettres, Philosophie et Sciences sociales et, par voie de conséquence, les relations internes et les échanges ont été plus difficiles tout simplement à cause de ces structures. A McGill, certains départements ont encouragé des études culturelles locales et provinciales en Histoire et en Sciences sociales, mais ces études ont été sporadiques plutôt que concentrées ou consistantes. En 1963, le Centre d'Etudes canadiennes-françaises fut fondé, afin de constituer un foyer pour ces activités ; il a coordonné et intensifié ces efforts.

62. Au-delà des structures académiques, McGill a stimulé des relations plus étroites, grâce à divers services communautaires. Par exemple, un nombre considérable de Canadiens de langue française (environ 2,000 cette année) s'inscrivent aux cours d'extension donnés tous les hivers et ces cours, dans certains cas, traitent de la culture et des problèmes du Québec. Un camp d'été, « Laquemac », fut organisé, il y a quelques années, sous les auspices conjoints de l'Université Laval et de Macdonald College. En plus, le McLennan Travelling Library, qui pendant plusieurs années a fourni un service de bibliothèque aux communautés isolées, possède actuellement à son service deux voitures-bibliothèques visitant les régions rurales et distribuant des livres aux deux groupes linguistiques.

63. En faisant face au défi du Québec contemporain, McGill profitera des fautes qu'elle a commises, aussi bien que de ses réussites. Elle a essayé de maintenir des relations cordiales avec les universités de langue française. Les étudiants de langue française ont toujours été les bienvenus, et plusieurs sont parmi ses diplômés les plus distingués. Le fait demeure toutefois que, par le passé, la plupart des étudiants de McGill ont terminé leurs études sans avoir vraiment une connaissance

pratiques étranges, en vertu desquelles des restrictions étaient imposées pour des raisons confessionnelles, chaque système étant tenu de n'employer que des enseignants de sa propre foi religieuse. Les écoles ne pouvaient employer des personnes compétentes de l'autre groupe linguistique ; ainsi, plutôt que d'utiliser à plein les rares ressources disponibles dans l'enseignement des deux langues maternelles, des obstacles sérieux s'interposèrent. Il n'est que juste toutefois de souligner, que la situation n'est guère meilleure dans les universités où les restrictions confessionnelles ne s'appliquent pas. Des expériences importantes, en vue de mettre fin à ces restrictions, furent tentées au cours des dernières années et promettent beaucoup ; toutefois il est malheureux qu'on n'ait pu les commencer beaucoup plus tôt.

60. En sa qualité d'université privée laïque dont la renommée est devenue internationale dans les sciences, le droit et la médecine, McGill a toujours attiré un certain nombre de professeurs et d'étudiants de langue française. Les cours sont donnés pour la majeure partie en anglais exclusivement, quoique les règlements permettent maintenant aux étudiants d'écrire les examens et autres exercices soit en français, soit en anglais. Toutefois, le degré d'intégration entre les diverses parties de l'université et la communauté de langue française varie considérablement. La Faculté de Droit, par exemple, a toujours eu un nombre considérable d'étudiants de langue française et, à une ou deux reprises, un doyen de langue française. Une partie de l'enseignement est donné en français et, puisque les candidats se destinent au Barreau du Québec, les programmes sont basés sur le droit civil et ses institutions juridiques. En conséquence, il y a beaucoup de choses en commun entre la Faculté de Droit de McGill et les autres facultés de Droit des universités de langue française de la province.

61. Les rapports entre les facultés de Médecine des universités du Québec sont, de même, relativement étroits, puisqu'ils sont établis à partir des sociétés spécialisées et savantes. Dans le génie et dans le commerce, les facultés de McGill se modèlent beaucoup plus étroitement sur les institutions nord-américaines ou de langue anglaise qu'avec l'Ecole

moment, la situation de McGill en tant qu'université privée et laïque attira plusieurs étudiants des autres parties du pays et l'amena aussi à aider à l'établissement des nouvelles institutions en Colombie-Britannique et en Alberta.

58. Aujourd'hui, la population de langue anglaise du Québec se chiffre à un peu moins d'un million, soit un cinquième du total de la population. Au cours du dernier siècle, elle a perdu la plus grande partie de son homogénéité et, en termes de croyances religieuses, se divise à peu près également en Protestants, Catholiques romains et autres. Même dans l'usage de l'anglais comme langue maternelle, il faut maintenant distinguer entre ceux qui sont originaires d'Angleterre et des Etats-Unis et ceux — immigrants récemment arrivés — qui appartiennent à d'autres groupes linguistiques et qui ont choisi d'apprendre l'anglais, tout simplement parce que c'est la langue dominante du commerce, des communications et de la culture dans l'ensemble de l'Amérique du Nord. La communauté de langue anglaise est, en grande partie, concentrée à Montréal, où elle joue un grand rôle dans le commerce, l'industrie et le monde des finances. Là, pour presque deux siècles, elle a créé une vie commune dans laquelle les hôpitaux, les écoles et les universités se sont partagé, avec les institutions religieuses, son appui général et philanthropique. Des services identiques ont été développés dans des régions en dehors de Montréal, services qui, dans la plupart des cas, sont reliés à ceux de la métropole. A quelques rares exceptions comme, par exemple, dans la pratique du droit, le citoyen de langue anglaise a pu vivre et travailler au sein d'un milieu où l'anglais est la langue de communication et où rarement il avait l'occasion, ou sentait le besoin de parler français. Cet isolement a amené les habitants de langue anglaise à cultiver des relations avec leurs compatriotes des autres provinces, souvent au point de négliger leurs voisins de langue française du Québec.

59. L'une des faiblesses les plus évidentes du système d'enseignement confessionnel tel qu'il a pu se développer dans le Québec est son manque d'encouragement pour le bilinguisme dans les écoles et les universités. Par le passé, ceci avait peut-être été la conséquence de l'indifférence générale d'un groupe envers l'autre, mais était aussi causé par les

un Ministre de l'Instruction, un Conseil de l'Instruction publique et deux comités confessionnels. Les amendements de 1875 abolirent le poste de ministre et donnèrent, à tous les évêques catholiques, le droit d'être membre du Conseil et du Comité catholique. Il en résulta que les deux comités devinrent presque autonomes et que le Département de l'Instruction publique fut divisé en deux sections virtuellement indépendantes, chacune étant responsable de l'administration de ses propres écoles confessionnelles.

56. L'immense développement économique du Québec et du Canada, au cours du dernier quart du dix-neuvième siècle, eut des conséquences importantes pour la communauté de langue anglaise et ses institutions pour l'enseignement. L'essor du commerce, de l'industrie et des moyens de transport ajouta aux responsabilités des écoles et des universités et encouragea aussi la croissance d'autres groupes culturels. Les écoles secondaires ajoutèrent des cours scientifiques à leurs programmes d'études. McGill agrandit ses départements de sciences et établit une faculté de sciences appliquées. Il fut nécessaire de faire des modifications dans le système scolaire, étant donné le nombre croissant de Catholiques de langue anglaise et le développement d'une importante communauté juive. De cette prospérité résultèrent un nombre considérable de fortunes privées, dont plusieurs contribuèrent généreusement à l'expansion de McGill University. Les noms de Molson, Redpath, Strathcona et Macdonald rappellent les liens étroits entre l'université et le monde des affaires de Montréal qu'à cette époque dominaient presque entièrement les citoyens de langue anglaise.

57. Au-delà des frontières du Québec, l'influence de son système d'éducation se fit sentir d'une façon différente. Vu que dans le système catholique les collèges classiques étaient responsables de l'enseignement secondaire, des institutions similaires furent établies, dans quelques-unes des autres provinces, dont plusieurs affiliées à l'Université Laval. Des tentatives pour établir un système parallèle d'écoles confessionnelles furent écartées, d'abord au Nouveau-Brunswick en 1871, puis dans les Provinces de l'Ouest. Ces échecs eurent des conséquences culturelles, aussi bien que religieuses et politiques. Au même

publiques. Ce système, qui tenait compte des différences religieuses, prévoyait aussi l'organisation, sur une base confessionnelle, de structures administratives locales et provinciales et s'appliquait également à la formation des professeurs. Forcément, ce mouvement de réforme provoqua un renouveau d'intérêt pour l'éducation supérieure et Laval, McGill et Bishop assumèrent de plus grandes responsabilités.

53. La population du Québec à cette époque était d'environ un million d'habitants, dont un quart de langue anglaise. La communauté de langue anglaise était surtout concentrée dans les villes de Québec et de Montréal, où pendant quelque temps elle constitua la majorité ; et dans les Cantons de l'Est où l'immigration des colons d'Angleterre et de la Nouvelle-Angleterre avait été encouragée par la British American Land Company. Aux premiers colons, Ecossais, Anglais et émigrés de la Nouvelle-Angleterre s'ajouta, au cours du dix-neuvième siècle, un nombre considérable d'Irlandais catholiques. Ceci compliqua la division simple de la population selon la langue, puisque vint s'y ajouter une division selon des critères religieux. Ainsi la communauté de langue anglaise, au cours de ces années, augmenta en nombre et devint hétérogène au point de vue de l'origine ethnique.

54. Pour la majorité de langue française, ce fut une période de renaissance culturelle et nationale. Piqués par le verdict de Durham que l'assimilation était la seule réponse aux problèmes politiques, économiques et sociaux des années 1830 ; dirigés par le clergé ultramontain, Monseigneur Bourget en particulier ; éduqués par des ordres religieux, dont plusieurs des membres avaient été recrutés en France ; soulevés et inspirés par les talents littéraires de Garneau, Chauveau et autres, les Canadiens de langue française se découvrirent un nouveau sentiment d'unité et de fierté. Ayant perdu leur situation majoritaire à la suite de la nouvelle union des provinces en 1841, ils se tournèrent vers d'autres méthodes que les moyens politiques pour assurer leur survivance.

55. Le système parallèle d'éducation, qui émergea après la Confédération, fut établi par la Loi de l'Education de 1869 qui fut l'objet d'importantes revisions en 1875. La loi établit

acceptation tacite des rôles économiques et politiques respectifs de chaque communauté.

51. Quelle position McGill University prend-elle à cette phase-ci des changements ? Comment s'adapte-t-elle au nouveau Québec et au Canada et, surtout, quel est son apport à cette évolution ? McGill a toujours été identifiée de très près à la communauté de langue anglaise du Québec. Elle a été fondée par un citoyen de Montréal, dévoué au bien public. Ses premières facultés furent rattachées à la profession médicale et à la profession juridique dans la Province de Québec; et ses gouverneurs étaient les mandataires de la Royal Institution for the Advancement of Learning, corps public que le gouvernement colonial créa, en 1801, pour organiser et administrer le premier système d'éducation du Bas-Canada. McGill reçut sa charte royale en 1821 et une charte revisée fut émise en 1852. Deux collèges préparatoires furent fondés : St. Francis College à Richmond et Morrin College à Québec. Même si ces deux collèges ne dépendirent jamais de l'université de la même façon que les collèges classiques de Laval, ils servirent la communauté de langue anglaise pendant de nombreuses années. Après sa nomination comme Recteur, en 1855, William Dawson réussit à intéresser le public et persuada les dirigeants du monde des finances à contribuer généreusement au soutien de l'université. Un autre exemple de l'intérêt de McGill au bien-être de la communauté de langue anglaise fut l'établissement de l'école normale de McGill, en 1857, pour la préparation de professeurs des écoles protestantes. Dawson prit cette responsabilité en vue d'assurer de hauts standards d'éducation dans les écoles, et ceci a permis à McGill d'établir un lien étroit et continu avec le système scolaire public de la province.

52. La phase formative de l'histoire de l'éducation du Québec débute, en 1841, avec l'Acte d'Union établissant les Provinces Unies du Canada. Au départ, on tenta d'établir un système commun d'éducation pour les Provinces Unies, mais sans succès. Alors, une loi séparée sur l'éducation fut adoptée pour l'Ontario, en 1843, et pour le Québec, en 1845 et en 1846. Ces lois furent à l'origine d'une série de réformes qui, au Québec, menèrent à l'adoption d'un système « confessionnel » d'écoles

propriétaires, des directeurs et des techniciens. Le hasard de l'histoire, la situation sociologique dans son ensemble et les fins de l'éducation des deux communautés paraissent avoir donné, à certains secteurs de la société de langue anglaise, des avantages économiques qui, par la force des choses, n'ont pas été immédiatement accessibles aux Canadiens de langue française. Les raisons de cette inégalité sociale sont trop bien comprises aujourd'hui pour qu'il soit nécessaire d'insister. Mais il est important de souligner que, même si cette situation économique n'a dépendu de la volonté ni d'un individu, ni d'un groupe ni d'une génération — francophone ou anglophone — et que, par conséquent, personne ne peut à juste titre blâmer ou être blâmé pour cet état de choses, des tensions et des malentendus, entre les deux groupes linguistiques du Québec, se sont produits et se produisent encore, à cause de cette configuration sociale. La minorité de langue anglaise a dû se donner des institutions et un point de vue reflétant ces relations curieuses avec une majorité qui, dans un autre contexte, constituait une minorité et qui souvent semblait être plus consciente de son statut économique que de son importance numérique. En effet, on a pu dire qu'en s'accommodant de cette relation singulière entre la minorité et la majorité, les Québecois de langue anglaise se sont contentés, en général, d'exercer leur rôle politique loin des voies normales de la politique, du moins dans les affaires du Québec sinon dans les affaires fédérales.

50. Cependant, alors que le nouveau Québec donne l'impression de souhaiter une plus grande participation de tous ses citoyens à son développement, il peut, sans s'en rendre compte, décourager en même temps une collaboration efficace à cette nouvelle société. Dans la mesure où le nouveau Québec est une société plus ouverte, atteignant par là une plus grande égalité économique et directoriale, il devrait y avoir plus d'occasions pour les deux groupes linguistiques de participer pleinement à toutes les activités politiques. D'autre part, dans la mesure où le nouveau Québec manifeste des tendances non seulement nationalistes, mais ethnologiques, il pourrait créer d'autres formes d'une société fermée, moins amicale à l'égard de la communauté qui n'est pas de langue française, que ne l'était l'ancien système d'alliance, dans le cadre duquel il y avait

au cours de la refonte des traditions et des valeurs anciennes. Un excellent exemple de ce dilemme est la tendance évidente à s'éloigner, sous prétexte de modernisme, d'un héritage rural puissant, au fur et à mesure que les villes et les industries s'accroissent, et remplacent la ferme, la paroisse et le village, comme principales structures sociales de la vie de la province. Toutefois, ce mouvement est né avant que de nouvelles valeurs convenant au Canada français moderne et urbain aient émergé pour créer une nouvelle stabilité en remplacement de l'ancienne.

48. Il est impossible, cependant, de parler du nouveau Québec et d'en restreindre l'analyse aux seuls Canadiens de langue française de la province. Car une communauté de langue anglaise, nombreuse et importante à cause de sa position économique, a joué un rôle de premier plan dans la vie du Québec pendant deux siècles. Ce facteur indique que le concept de « Québec », trop souvent employé pour décrire seulement les citoyens de langue française de la province, doit s'étendre également aux autres Québecois, dont les traditions et les origines sont profondément enracinées dans la région. Il y a, dans le Québec, deux communautés linguistiques, étroitement associées et elles forment ce tout qui a nom Québec.

49. Il ne serait pas réaliste toutefois de prétendre que les Canadiens de langue française et de langue anglaise, dans le Québec, ont vécu l'histoire de la même façon, même s'ils partagent un cadre physique et historique commun. La communauté de langue anglaise a des liens puissants avec l'immense famille de langue anglaise de l'Amérique du Nord, et elle en tire son existence spirituelle. Ainsi, le Québecois de langue anglaise vit-il à la fois à l'intérieur d'une minorité et d'une majorité. Bien qu'il soit vrai que le Québecois de langue française soit en majorité dans la province, il a souvent, par le passé, souligné l'importance de son statut minoritaire dans l'ensemble du Canada, plus que son statut majoritaire au Québec. De plus, il y a d'importantes différences économiques entre les deux communautés québecoises. D'une part, plusieurs citoyens de langue anglaise appartiennent souvent au secteur économique le plus favorisé du commerce et de l'industrie, celui des

prise de conscience des rapports entre le clergé et les laïcs et donc, indirectement, entre l'Eglise et l'Etat ; l'obtention de l'autonomie dans les programmes locaux de bien-être social, programmes jusqu'ici conjoints ou sous le seul contrôle du gouvernement fédéral ; une revision de la Constitution canadienne, de façon à refléter plus fidèlement les aspirations du Québec que ne semble le faire l'Acte de l'Amérique britannique du Nord ; une nouvelle définition du statut des Canadiens de langue française, dans les autres provinces, et des facilités linguistiques et d'enseignement ; l'établissement d'une fonction publique fédérale, vraiment biculturelle et bilingue dans son concept, et qui exprimerait ainsi la dualité de la culture canadienne, de telle sorte que l'image du Canada, ici même et à l'étranger, symboliserait vraiment la coexistence des deux grandes langues et civilisations du monde moderne ; et enfin l'avènement de la « rationalisation » économique du Québec et un plus grand contrôle de sa propre économie.

46. En même temps, le Canadien de langue française tente, au cours de son évolution, de préserver son intégrité historique. Par intégrité, le Canada français moderne entend la possibilité de se sentir tout à fait à l'aise dans son personnage, dans la marche de son histoire, dans une langue qui n'est pas l'anglais, mais le français, dans une civilisation qui est française et nord-américaine, mais non « américaine » — bref, d'être capable, d'une façon ou d'une autre, d'être Canadien d'expression française dans tous les aspects importants de la vie matérielle et spirituelle d'un peuple. Les tensions qui résultent de cette recherche d'intégrité sont souvent très pénibles parce qu'il est difficile de maîtriser la force d'attraction anglicisante du modernisme, dans un contexte nord-américain (face à l'immense pouvoir culturel des Etats-Unis qui se déverse sur l'ensemble de l'Amérique du Nord). Il s'ensuit donc que, vouloir être à la fois moderne et Canadien d'expression française, exige un effort héroïque.

47. Mais il n'est pas seulement question de conserver cette intégrité malgré le fait indéniable que l'anglais soit la langue de travail et le fondement culturel de l'Amérique du Nord. Il y a plus que la langue. Il s'agit de savoir, quelles valeurs du passé il serait bon de retenir et quelles valeurs il faudrait acquérir

III.

Le Défi du Nouveau Québec

44. Au centre du présent renouveau social dans le Québec, se trouve un complexe d'idées et d'images, qui résultent de plusieurs influences et d'une longue histoire. Ce que l'on peut décrire comme étant la philosophie du nouveau Québec découle de plusieurs philosophies sociales et de plusieurs aspirations, aussi bien que d'un large éventail de moyens politiques. Peut-être une façon valable d'exprimer les idées de McGill sur le Québec contemporain serait-elle de dire qu'il est engagé dans le processus de la recherche universelle du modernisme (comme c'est le cas pour tous les peuples soucieux de progrès) tout en s'efforçant de conserver son intégrité historique.

45. Dans sa recherche de « modernisme », le nouveau Québec vise à plusieurs choses : une réforme massive de l'éducation ; une hausse marquée du niveau de vie, particulièrement dans les régions rurales où la population a de la difficulté à subsister ; une rupture brusque avec la moralité politique de « patronage » du passé ; un effort évident pour que s'épanouisse une classe dirigeante de langue française qui occupera la place qui lui revient dans cette entreprise ; une

41. Une des manières les plus importantes par lesquelles les universités canadiennes peuvent contribuer à ce programme international d'aide à l'éducation, est de faire profiter d'autres pays de l'expérience que les Canadiens ont acquise en trouvant une solution à leurs propres problèmes. Il semble que l'on puisse beaucoup apprendre de l'expérience canadienne, de l'art de la mécanique jusqu'à celui du gouvernement. Et, ce qui n'est pas de moindre importance, comme le rapport de la troisième conférence du Commonwealth sur l'Education l'a mis en lumière, beaucoup de ces pays, confrontés par le problème technique d'enseigner une seconde langue, peuvent tirer une leçon du travail original et créateur accompli dans le domaine de la linguistique et des langues modernes, à l'Université Laval et à l'Université de Montréal.

42. L'accroissement de l'aide à l'étranger dans l'éducation ne devrait pas être considéré comme une déviation des ressources canadiennes, hors de nos propres besoins. L'afflux des étudiants d'outre-mer enrichira nos écoles graduées et en faisant profiter les pays d'outre-mer de l'expérience des administrateurs de l'éducation canadienne, nous augmenterons nos propres possibilités de faire face aux problèmes de l'enseignement moderne au Canada.

43. Le saut immense d'une préoccupation essentiellement locale pour l'enseignement supérieur aux défis et aux responsabilités de la recherche avancée et du travail très spécialisé, est une tâche que McGill University a joyeusement acceptée. En assumant son nouveau rôle, McGill pourra servir mieux, non seulement le Canada de langue anglaise, mais augmenter le nombre de ses entreprises et de ses rapports avec les universités-sœurs du Québec, démontrant ainsi que le caractère biculturel du Canada est un caractère de coopération fructueuse plutôt que d'isolationnisme.

38. Ces progrès illustrent les deux propositions importantes de l'enseignement supérieur actuel. L'une est l'importance de considérer l'enseignement supérieur comme un système ouvert, plutôt que fermé, en développant l'équipement spécialisé de ces institutions susceptibles de très grand accroissement et en y encourageant la répartition du travail entre elles. La seconde est de reconnaître que, à mesure que l'enseignement supérieur répond aux besoins croissants d'une communauté qui va augmentant, il devrait y avoir place pour une certaine diversité et pour des expériences dans les méthodes d'éducation. Ni les besoins, ni les techniques de l'enseignement supérieur ne restent stationnaires et toutes bénéficieront, si différents établissements expérimentent de manière variée, dans l'organisation et les méthodes d'enseignement.

39. L'apparition, au cours des dernières années, d'un grand nombre de nouvelles nations, en Asie et en Afrique, a offert à toutes les universités canadiennes non seulement une occasion d'enseigner mais leur a aussi lancé un défi. De nouveaux pays, dont la plupart faisaient encore récemment partie des systèmes politiques de la France et de l'Angleterre, ont à présent un besoin urgent de s'équiper pour former leur personnel politique, scientifique et professionnel. Aujourd'hui, leurs besoins sont si urgents qu'ils sont obligés de faire appel aux universités de pays développés pour remplacer leurs dirigeants européens. A la longue, il leur faudra fonder leurs propres universités et acquérir d'autres installations scolaires.

40. Le Canada a répondu avec générosité et vision à ce besoin par des programmes comme le Plan Colombo, les bourses du Commonwealth et le plan de bourses à des enseignants, et par l'assurance d'une aide financière aux anciennes colonies françaises ainsi qu'à des secteurs spéciaux tels que les Antilles. L'afflux des étudiants de nombreux pays d'outre-mer vers des universités canadiennes n'a pas été bienfaisant seulement pour leurs pays, mais encore il a élargi l'horizon des étudiants canadiens et des professeurs d'université. De bien des manières, les universités canadiennes ont bénéficié de ces programmes et, aussi longtemps que l'on pourra loger ces étudiants étrangers, leur présence enrichira les universités canadiennes et rehaussera l'image du Canada dans le monde.

pourvoir à une formation solide dans les arts et les sciences, une formation spécialisée en médecine, en droit, en sciences mécaniques, en agronomie, et dans les disciplines qui leur sont apparentées, et dans lesquelles elle a atteint une excellence traditionnelle. Les étudiants qui sont venus à McGill provenaient de toute la communauté canadienne anglophone, et plus tard, beaucoup d'entre eux ont passé leur vie professionnelle dans toutes les parties du Canada, aux Etats-Unis et ailleurs. L'accroissement des institutions provinciales, ainsi que la grande augmentation de la population du Canada, et la courbe montante dans la proportion de ceux qui aspirent à une éducation supérieure, tout cela fait qu'il est plus avantageux que ce genre d'éducation supérieure soit fourni dans la province où demeure l'étudiant.

36. Tandis que McGill s'est agrandie pour répondre à l'augmentation du nombre des étudiants, elle a graduellement déplacé les buts principaux de toutes ses facultés. Alors qu'il y a seulement une vingtaine d'années, la plupart des jeunes Canadiens désireux d'obtenir des diplômes avancés quittaient le Canada pour des universités américaines et européennes, — sans doute beaucoup le font-ils encore — le coût croissant de l'éducation supérieure et la pression des universités étrangères déjà surpeuplées ont forcé de plus en plus les jeunes Canadiens à chercher leur éducation supérieure sur place.

37. McGill, en commun avec plusieurs des grandes universités canadiennes, y compris l'Université Laval et l'Université de Montréal, a donc vu une grande expansion dans sa capacité pour préparer à des diplômes de haut niveau. Il y a eu un déplacement appréciable dans les facultés sous-graduées et spécialisées, où l'on s'est éloigné de la culture générale, pour former des spécialistes destinés à la Faculté d'Etudes Graduées. Le changement le plus frappant a été l'agrandissement de la Faculté d'Etudes Graduées et de Recherches de cette même université. Il y a eu une importante augmentation du nombre de Canadiens travaillant à obtenir, au Canada, des titres post-gradués. En même temps, il y a eu une énorme centralisation de ces étudiants dans les facultés graduées — peu nombreuses — du Canada en mesure de les former.

avancées, qui sont la marque d'une vraie université, sont poursuivies par des personnes qui se rendent compte avec acuité que leurs compagnons de travail sont unis en sociétés savantes et scientifiques, dont le but est d'augmenter les connaissances. C'est que les chercheurs, en collaboration, monteront à l'assaut des problèmes à résoudre. Les universités doivent trouver leur personnel en concurrence les unes avec les autres, et le flot considérable d'étudiants qui traversent l'Atlantique et le continent nord-américain est un phénomène qu'un pays de ressources limitées comme le Canada se doit de réaliser. Il est peut-être impossible d'empêcher la concentration des plus grands hommes de sciences dans une poignée d'institutions d'études supérieures ; cependant, il ne faut pas oublier qu'il y a beaucoup à gagner si les hommes de sciences se déplacent constamment et visitent particulièrement les institutions en voie de développement du monde intellectuel. Les visites des professeurs Rutherford et Soddy à McGill et les visites régulières de certains professeurs d'institutions françaises à l'Université Laval et à l'Université de Montréal ne forment qu'un tout de ce mouvement international.

34. Il y a peu d'institutions qui soient assez grandes et assez riches pour pourvoir immédiatement aux besoins des études supérieures. Les hommes remarquables sont rares et l'équipement indispensable pour la recherche avancée est à présent si onéreux que peu de communautés peuvent se permettre de le fournir — encore moins peuvent-elles se permettre de gaspiller les facilités qui font double emploi. L'avenir de toutes les universités, qui aspirent à jouer un rôle sérieux dans la recherche avancée, est intimement lié à l'établissement soigneux de plans rigoureux et à l'utilisation rationnelle des ressources. Dans un pays peu peuplé, au vaste territoire, ce problème est doublement sérieux puisqu'il est indésirable, autant qu'impossible, de concentrer tout le meilleur équipement dans un seul endroit.

35. En faisant le bilan des besoins des communautés qu'elle sert, McGill University s'est efforcée de répondre de son mieux aux besoins de l'enseignement supérieur. Jusqu'à ce qu'éclatât la seconde guerre mondiale, McGill s'est surtout souciée de

has distinguished its fellows. Among men, on the contrary, the most dissimilar geniuses are of use to one another; the different products of their respective talents, by the general disposition to truck, barter, and exchange, being brought, as it were, into a common stock, where every man may purchase whatever part of the product of other men's talents he has occasion for."

Pour Adam Smith, alors, toutes les plus grandes améliorations dans la production semblaient découler du principe de la distribution des tâches. Aujourd'hui, ce même principe s'applique fortement aux institutions d'enseignement supérieur. Aucune université, ni aucun groupe d'universités, ne peut demeurer isolé, même si son but est de faire progresser les connaissances et d'apporter les fruits du savoir à la communauté environnante. Ainsi, McGill University, bien qu'heureuse de jouer son rôle dans l'expansion de l'éducation supérieure et de la recherche dans la province de Québec, et bien qu'elle considère, sans réserve, le Canada comme un pays biculturel et bilingue, conçoit son rôle comme un rôle d'importance mondiale. Son objet en le remplissant est de contribuer pleinement à la communauté dans laquelle elle est située, — et ceci en coopération avec ses universités-sœurs.

32. On ne peut douter que la situation géographique des universités anglophones du Québec puisse être un bienfait inestimable pour tout le Canada de langue anglaise. Elles sont le moyen d'entretenir la dualité de la culture canadienne et d'encourager les relations entre les universités de langue anglaise des autres provinces et le Canada français. McGill peut remplir ces tâches afin que le Canada retire le maximum d'avantages de son double héritage. En plus, des relations mutuelles plus étroites peuvent être un enrichissement, à la fois pour les Canadiens de langue anglaise et pour ceux de langue française. Et les deux systèmes d'universités peuvent s'enrichir mutuellement par une collaboration fructueuse dans ces recherches et ces entreprises académiques, qui exigent la participation de vastes ressources si elles doivent être possibles.

33. Toutes les universités canadiennes se trouvent dans un marché intellectuel commun. Les idées ne connaissent pas de frontières, ni de barrières de langue. Les recherches et études

que fleuriront notre dualisme culturel et notre idéal en tant que citoyens.

30. Il nous semble que c'est la principale responsabilité de McGill d'être et de demeurer une grande université. Le but de cette affirmation n'est pas d'isoler McGill de ses universités-sœurs du Québec, c'est plutôt l'expression du souci commun pour les conséquences pratiques et morales des connaissances qu'elles partagent toutes ensemble. La recherche du savoir se poursuit sans interruption, à travers le monde, et aucun état moderne ne peut se permettre de rester en arrière à mesure que progressent les connaissances. Il faut former des hommes et des femmes, en nombre sans cesse croissant, pour appliquer l'ensemble des connaissances et des techniques à l'infinie variété des problèmes et des aspirations humaines. Le Canada et le Québec ont besoin de la contribution que les universités sont à même de fournir pour une compréhension et une solution de nos problèmes de développement et de dualisme culturel. Il serait très malheureux que le caractère coopératif de l'entreprise scientifique et culturelle dont tout le monde bénéficie soit détruit par des différends politiques et culturels. En présentant l'ensemble des conceptions de McGill University, on touche à quelques-unes des nombreuses questions d'ordre pratique qui sont élaborées dans une autre partie de ce rapport. Il y a toutefois une question hautement pratique que l'on devrait présenter ici parce qu'elle fait ressortir le fait que l'avancement des études dépend grandement d'efforts conjugués.

31. Adam Smith avait ceci à dire sur la division intellectuelle du travail:*

> "Each animal is still obliged to support and defend itself, separately and independently, and derives no sort of advantage from the variety of talents with which nature

* *Chaque animal est encore obligé de pourvoir à ses besoins et de se défendre, séparément et indépendamment, et ne tire aucune espèce d'avantage de la variété des talents dont la nature a différemment doté ses semblables. Parmi les hommes, au contraire, les génies les plus dissemblables sont utiles les uns aux autres, les différents produits de leurs talents respectifs, tous étant enclins à commercer, troquer et échanger, étant amenés, pour ainsi dire, à former un stock commun où chaque homme peut acheter n'importe quelle partie du produit des talents des autres dont il a l'utilité.*

envisager par rapport aux autres fonctions d'une université. Il nous semble que les plus grandes universités du Québec, parce qu'elles se consacrent à l'enseignement et à la recherche, n'ont pas tendance à dépenser une forte proportion de leurs maigres ressources pour atteindre ces buts. Néanmoins, une grande université ne peut éviter de jouer un rôle au sein de sa communauté et doit nécessairement exercer quelque influence sur l'attitude de ses étudiants.

28. Dans une large mesure, le caractère des obligations d'une institution, envers la culture de son milieu, fait lui-même fonction de cette culture. Dans la société des « Deux Solitudes », il était presque inévitable que McGill participât et transmît les points de vue d'une des solitudes, tout comme l'Université Laval et l'Université de Montréal transmettaient ceux de l'autre. Comme la communauté de langue anglaise du Québec, à laquelle elle s'identifie, McGill tend à consacrer presque toute son attention à cette partie du Canada, qui est de langue anglaise. De même, les universités de langue française du Québec tendaient à s'identifier avec le Canada français. Toutefois, il ne faut pas surestimer ces tendances. C'est à l'honneur des grandes universités de cette province qu'elles aient pu, dans une très large mesure, éviter l'étroitesse d'idées et d'intérêts.

29. Nous pensons qu'il serait faux, dans une évaluation du rôle de McGill au Québec, de la faire selon les données d'un passé qu'on ne retrouvera jamais, ou d'un présent considéré comme statique. Nous reconnaissons le fait que le Québec se transforme, comme le reste du monde d'ailleurs. Nous avons besoin de comprendre ces changements et nous cherchons le moyen de nous y adapter. En même temps, nous affirmons, comme une question de principe, que nous ne croyons pas qu'une telle adaptation sera facile. Mais nous croyons qu'elle peut se faire, avec imagination et avec foi en l'avenir, si elle se fait avec l'assentiment de tous les éléments de la société du Québec et du Canada. Nous affirmons aussi que McGill University a un rôle distinctif à jouer dans ce processus d'adaptation. C'est parce qu'elle contribue activement à modeler le développement de notre province, et parce qu'elle aide à donner forme à la conscience du Canada dans son ensemble, que l'Université peut faire le plus pour assurer

De même, aujourd'hui, la très haute et très coûteuse formation des scientifiques et des chercheurs, en cet âge de l'atome et de l'espace cosmique, est encore une des tâches des universités. Tout comme par le passé, McGill a ouvert largement ses portes à tous ceux qui préparaient des diplômes; les étudiants d'aujourd'hui, à McGill, ne viennent pas seulement de la communauté montréalaise et de toutes les parties du Canada, mais ils nous viennent de toutes les nations qui émergent dans toutes les parties du monde. L'application des connaissances ne connaît pas de frontières; la meilleure utilisation des ressources humaines est d'encourager la liberté de mouvements de ceux qui étudient et de ceux qui enseignent.

25. La seconde fonction de l'université a trait à la culture de l'esprit. Si urgents que soient les besoins de la société en spécialistes, la fonction de l'université demeure uniquement de cultiver l'équilibre intellectuel et l'envergure culturelle de ceux qui travaillent dans ses murs. La philosophie générale de l'éducation moderne, telle qu'elle est acceptée à McGill, est d'insister sur l'importance de la compréhension théorique d'une matière, ainsi que sur d'autres branches d'études que choisit l'étudiant. Le rôle de l'université est de former des hommes et des femmes qui ne soient pas de simples techniciens, mais des gens extrêmement cultivés.

26. Le progrès des sciences est la fonction essentielle de la vraie université qui, dans le monde moderne, est le principal dépositaire de données intellectuelles et scientifiques. L'élargissement spectaculaire des études graduées dans les grandes universités canadiennes prouve à quel point ceci est devenu une fonction primordiale de l'université. L'interdépendance des connaissances, le coût élevé de l'équipement, et le caractère cosmopolite des professeurs et des étudiants donnent un caractère nouveau à McGill et à ses institutions-sœurs, un caractère moins autonome et isolé, qui fait de chaque université une partie intégrante de la grande société des études supérieures.

27. Quand nous arrivons au quatrième objectif de l'éducation supérieure, la transmission du fonds culturel et des habitudes sociales, nous nous trouvons sur un terrain plus difficile. Le rapport Robbins suggère que c'est une question qu'il faut

3. Le progrès des sciences* — "the search for truth is an essential function of institutions of higher education and the process of education is itself most vital when it partakes of the nature of discovery."
4. Fournir, en partie, le fonds de culture et d'habitudes sociales sur lequel s'appuie une communauté saine.

22. Il faut noter que le comité Robbins essaie de classifier ces objectifs par ordre hiérarchique. Tous sont considérés comme importants et on a jugé nécessaire de les combiner dans la définition suivante d'une université :†

> "Institutions of higher education vary both in their functions and in the way in which they discharge them. The vocational emphasis will be more apparent in some than in others. The advancement of learning will be more prominent at the post-graduate than at the undergraduate stage. The extent of participation in the life and culture of the community will depend on local circumstances. Our contention is that, although the extent to which each principle is realized in the various types of institution will vary, yet ideally, there is room for at least a speck of each in all."

23. La contribution de McGill en tant qu'université peut être évaluée à la lumière de ces « objectifs ». Bien qu'elle vise à aborder un problème complexe, d'un point de vue quelque peu mécanique, la classification de Robbins fournit un bon cadre pour décrire le rôle de l'université, dans son milieu moderne.

24. Au sujet du premier objectif, on doit dire qu'à l'origine le but des universités canadiennes fut de fournir les savants ou les spécialistes experts d'une société homogène — les professeurs, les prêtres, les docteurs et les magistrats.

* « *La recherche de la vérité est une fonction essentielle des institutions d'études supérieures et le processus de l'éducation est lui-même plus vital quand il tient de la nature de la découverte.* »

† « *Les institutions d'enseignement supérieur varient à la fois dans leurs fonctions et dans la manière dont elles les exercent. L'importance accordée à certaines professions sera plus apparente dans certaines universités que dans d'autres. L'avancement des études sera plus prépondérant au niveau gradué qu'au stade sous-gradué. La part faite à la vie et à la culture de la communauté dépendra des conditions locales. Notre sujet de contention est que, bien que le point jusqu'où chaque principe est réalisé dans les différents genres d'institution doive varier, néanmoins en théorie, il y a place pour au moins une parcelle de chacun dans chaque université.* »

facultés spécialisées de médecine, de droit, de polytechnique) ainsi que sur ses facultés de Lettres et de Sciences. A la fin du siècle, McGill était devenue une des universités canadiennes du plus haut niveau, attirant dans ses facultés sous-graduées et spécialisées, non seulement des étudiants recrutés parmi les Montréalais de langue anglaise mais, dans une certaine mesure, des membres de la communauté de langue française, des étudiants venus de toutes les provinces du Canada et d'autres nations.

20. Les changements survenus au vingtième siècle ont transformé le caractère de l'université et changé son rôle. Ils ont aussi augmenté, plutôt que diminué, ses intérêts et ses responsabilités au-delà des besoins du milieu où elle se trouve. L'établissement d'universités dans les autres provinces, chacune s'efforçant de fournir des écoles professionnelles de droit, de médecine et d'ingénieurs, a réduit l'importance de McGill comme centre d'études supérieures. En même temps, le développement des grandes universités du Canada français a fourni à tous les Canadiens désireux de poursuivre leurs études en langue française, des institutions de premier ordre, pouvant offrir des programmes d'études dans tous les domaines. Néanmoins, le développement des études supérieures durant ces dernières années a augmenté l'interdépendance de ces universités et les a obligées à assumer, quelquefois en collaboration, des responsabilités dépassant de beaucoup les besoins immédiats de leurs communautés locales. Le but de ce rapport est d'examiner le rôle de McGill University, une université dans un Canada qui reconnaît la prépondérance de deux langues et de deux cultures fondamentales.

21. Le rapport récent du Comité d'Education supérieure au Royaume-Uni (le rapport Robbins) propose une classification des buts principaux de l'éducation supérieure en quatre parties, comme suit :

    1. Instruction dans les techniques appropriées au monde du travail.
    2. Culture de l'esprit — la formation d'hommes et de femmes cultivés.

II.

L'Universalité des Universités

18. L'Université moderne joue un rôle à deux dimensions d'importance primordiale. La première est son universalité. La langue, la culture et le milieu social sont des facteurs qui influencent la qualité et le style de ses activités, mais pour être digne d'être désignée sous le nom d'« Université », elle doit se consacrer à une quête des connaissances qui dépasse ces détails. La seconde dimension est son « engagement » dans la société dont elle fait partie. Le rôle des institutions d'éducation est en général de favoriser et de développer la culture de la société dans laquelle elles vivent et où elles servent.

19. Nous nous proposons d'étudier le rôle et la position de l'université en tant qu'organisme destiné au développement d'un haut degré de culture, et en particulier d'examiner la situation de McGill University. Des notes sur l'histoire de McGill apparaîtront plus tard dans ce mémoire. Pour le moment, il suffit de dire que McGill s'est développée sur le modèle des universités écossaises, mettant comme elles fortement l'accent sur la préparation aux professions libérales, (au cours du dix-neuvième siècle McGill établit des

pouvoirs soient répartis économiquement, mais la mise en pratique et la viabilité de ce projet restent douteuses. Pourtant de tels projets sont présentés, avec passion, comme la seule solution possible et reçoivent un appui politique.

14. Nous avons un besoin urgent d'éclaircissement dans ce domaine, sous forme d'études portant sur la question de l'économie, le degré d'interdépendance des différentes régions du Canada, les diverses possibilités de décentralisation des pouvoirs économiques et bien d'autres questions encore.

15. De plus, il faut que nous découvrions jusqu'à quel point il est possible ou désirable de donner au Canada français les moyens de jouer un rôle indépendant dans le monde international, et en même temps de donner un caractère réellement biculturel au Canada tout entier.

16. En posant ces questions, nous devons enfin déterminer les changements qui devraient éventuellement être apportés à la Constitution. Ces changements porteraient sur les pouvoirs respectifs du gouvernement fédéral et des gouvernements provinciaux. Il se pourrait aussi que la structure du gouvernement fédéral lui-même soit modifiée, ce qui entraînerait peut-être des relations politiques plus satisfaisantes entre les deux groupes. C'est ainsi que divers projets de réforme du Sénat sont actuellement discutés dans la province de Québec.

17. La Commission royale d'enquête sur le bilinguisme et le biculturalisme est appelée à ouvrir la voie dans tous ces domaines. En particulier, elle se chargera d'étudier les moyens d'établir des liens plus étroits et une meilleure entente entre les deux peuples, de rendre les deux cultures accessibles aux Canadiens et de favoriser une meilleure connaissance de l'autre langue chez tous les Canadiens. Dans cette entreprise difficile, les Canadiens ne travailleront pas seulement à la solution des problèmes qui *doivent* être résolus, mais ils arriveront aussi à se mieux connaître et à mieux comprendre leur pays. Dans cette tâche d'une importance vitale, McGill University offre sans réserve son appui et sa collaboration à la Commission.

pensée et les méthodes de travail. L'objectif à atteindre dans ce domaine sera l'établissement d'une administration fédérale qui soit une expression du Canada francophone, aussi bien que du Canada anglophone, où les fonctionnaires puissent remplir leur tâche en employant l'une ou l'autre langue, et où diverses méthodes de travail soient également acceptables. Il reste à savoir dans quelle mesure cet objectif est possible, et comment le mettre en pratique. La Commission se devra d'examiner attentivement ces vastes problèmes.

11. Il reste à considérer, en troisième lieu, le problème prédominant des relations politiques entre les deux groupes. A l'heure actuelle, on cherche à résoudre cette question, sujette à des facteurs d'émotivité, par des expédients faciles qui ne sont pourtant pas des solutions satisfaisantes et constructives du point de vue politique. La solution de ce problème, comme celle des autres, dépend de choix politiques fondamentaux qui touchent à l'existence même du pays. Mais, en supposant que nous désirions poursuivre l'expérience canadienne, il reste un grand nombre de données inconnues à élucider.

12. En plus, il existe, au Canada, une troisième force, les nouveaux Canadiens qui ajoutent une autre dimension aux problèmes de bilinguisme et de biculturalisme. Bien que les deux langues officielles du Canada soient, en fait, le français et l'anglais, il faudrait essayer de préserver la vie culturelle de ce troisième groupe. La question suivante se pose donc : comment le gouvernement fédéral et les gouvernements provinciaux peuvent-ils être modifiés de manière à permettre à ce groupe de survivre et de contribuer d'une façon positive à la culture canadienne ?

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13. La question primordiale de l'heure pourrait peut-être se formuler ainsi : pour autant que les gouvernements aient quelque pouvoir en la matière, dans quelle mesure l'avenir économique du Canada français sera-t-il déterminé par le gouvernement fédéral d'Ottawa, ou par le gouvernement provincial du Québec ? Pour le moment, nous ignorons les diverses possibilités et solutions. Il a été suggéré que les

lourdes tâches de la Commission de déterminer s'il en est bien ainsi. Il est clair qu'aucune de ces minorités n'a joui jusqu'ici des conditions nécessaires à un sain développement et que, dans certains cas, les conditions élémentaires de survie font défaut. Cette situation est souvent due au fait que la majorité anglophone a agi comme si le Canada était un pays monoculturel où l'assimilation était la seule ligne de conduite à suivre, à l'égard des citoyens parlant une autre langue. Dans ces cas, les minorités francophones ont été traitées exactement comme des groupes d'immigrants, destinés à s'intégrer le plus rapidement possible à la majorité anglophone. Dans certaines provinces on s'est opposé non seulement à l'emploi du français dans les domaines gouvernemental, administratif et judiciaire, mais à l'existence même d'écoles primaires de langue française. Nous espérons que le travail de la Commission royale aura pour résultat de mettre fin, une fois pour toutes, à cet état de choses, et qu'une égalité sera établie entre le statut des minorités de langue anglaise du Québec et celui des minorités canadiennes de langue française résidant hors du Québec, partout où ces dernières constituent un groupe important et en nombre suffisant pour mener une vie communautaire.

9. Ceci exigera une étude approfondie des conditions nécessaires à la survie et au développement de ces groupes ; il faudra également envisager les amendements qu'il serait nécessaire d'apporter à la Constitution canadienne pour que soient assurés les droits de ces minorités. A l'heure actuelle, seule la minorité du Québec jouit d'une protection constitutionnelle. Ce déséquilibre ne peut plus durer.

10. C'est dans le fonctionnement du gouvernement fédéral que le deuxième problème se pose avec le plus d'acuité. L'administration, les forces armées, les sociétés à charte royale présentent toutes un caractère éminemment anglophone. Il est aussi pertinent de mentionner ici que la capitale elle-même ne semble pas s'être adaptée au biculturalisme. En ce qui concerne le gouvernement, le problème dépasse une simple question de langue : il s'étend à des facteurs d'expression culturelle moins tangibles, tels que le mode de

l'entité la plus vulnérable peut être minée de diverses façons, à moins qu'on ne prenne des mesures correctives ; deuxièmement, une constitution politique commune aux deux groupes peut tendre à refléter uniquement les intérêts ou le mode de pensée du plus fort. Ces faits se sont produits, à des degrés divers, dans la vie canadienne. Il y a, troisièmement, un problème qui surpasse tous les autres, l'éternelle question des rapports entre les deux groupes considérés comme entités politiques. Cette question s'est jusqu'ici présentée sous de multiples aspects au Canada, mais semble s'être concrétisée, à l'heure actuelle, sous forme de conflit d'autorité entre Québec et Ottawa.

6. Les deux premiers problèmes peuvent être résolus pour peu que nous y mettions de la clairvoyance, de l'intelligence et de la bonne volonté. Ceci faciliterait en soi la solution du troisième problème. Il faudra cependant que nous admettions que celui-ci subsistera, sous une forme ou une autre, aussi longtemps que le Canada existera et qu'il constitue une des conséquences ordinaires de tout état biculturel et fédéral.

7. Les deux premiers problèmes surgissent partout où se rencontrent des minorités francophones hors du Québec. Aussi étrange que cela puisse paraître, on les rencontre à l'intérieur même du Québec, et particulièrement à Montréal, où une minorité économiquement dominante exerce une pression constante sur la majorité francophone de la ville. Il est clair que Montréal présente un cas particulier qui devra être résolu séparément. Cependant, il reste à craindre que des mesures soient prises à ce sujet dans l'ignorance et la mauvaise foi, portant ainsi préjudice aux deux communautés, comme le serait, par exemple, l'unilinguisme rendu obligatoire par simple autorité politique ou contrainte. Pour éviter ces erreurs, nous avons besoin, non seulement d'une bonne volonté réciproque, mais encore d'une connaissance précise de la question, de ses origines, et des mouvements d'évolution culturelle qui la modifient constamment.

8. Le problème est encore plus critique quand on considère les minorités francophones résidant hors du Québec. Certains de ces groupes sont petits, et croient qu'il est impossible de résister à l'assimilation. Ce sera une des plus

en outre, la pression d'une assimilation que les anglophones ne connaissent pas. Cette situation est rendue inévitable par le fait que le Canada lui-même est soumis à la pression constante d'une civilisation représentée par deux cents millions d'Américains de langue anglaise. Le problème consiste donc à faire de la société canadienne un instrument capable d'accroître la vigueur de la culture française, là où elle existe, sans qu'il en résulte une séparation radicale entre les deux groupes linguistiques, cette séparation étant le prix que les extrémistes des deux côtés semblent prêts à payer.

3. En cherchant une solution à ce problème, la commission rendra service non seulement aux Canadiens, mais encore à tous les hommes de bonne volonté du monde entier, car ce problème semble surgir sans arrêt dans le monde moderne. En effet, la solution n'en serait pas uniquement une simple entente politique des groupes en présence, mais une connaissance des facteurs qui déterminent un développement culturel, spécialement dans un milieu composé de plusieurs cultures ; or cette connaissance nous fait défaut. Alors que certains verront dans les écoles bilingues, par exemple, un moyen idéal de rapprochement des deux cultures, d'autres les accuseront d'être des instruments d'assimilation entre les mains de la majorité. Mais qui serait capable de décider dans cette divergence d'opinions ?

4. La Commission est donc appelée à ne pas se contenter seulement d'une investigation des moyens qui conduiraient à une entente des forces politiques existantes : elle doit élargir ses connaissances dans un domaine trop peu exploré jusqu'ici. Dans cette entreprise, elle a droit à l'appui de McGill University située comme elle l'est au carrefour des deux cultures. Ce mémoire fera part d'opinions sur l'ensemble des problèmes de la coexistence culturelle au Canada et de son développement ; il fera valoir aussi le point de vue tout à fait spécial de McGill University étant donné sa position privilégiée.

5. Deux groupes culturels ne peuvent coexister sans que se posent deux problèmes : premièrement, la vie culturelle de

I.

*Les Objectifs de la Commission**

1. McGill University entend que la Commission Royale vise essentiellement à découvrir les conditions dans lesquelles les deux groupes culturels du Canada peuvent coexister, comment chacun d'eux peut développer sa propre culture tout en maintenant des rapports de bon voisinage avec l'autre, et comment ils peuvent s'entraider à élargir leurs horizons culturels. La simple observation des événements à l'étranger montre que c'est là une tâche ardue. Là où plusieurs cultures vigoureuses et florissantes existent, les liens entre les divers groupes culturels sont lâches ; là où les circonstances amènent un rapport étroit entre deux groupes, la culture de l'un tend à submerger celle de l'autre.

2. Au Canada, c'est la culture française qui est évidemment menacée parce que son développement se heurte à des obstacles plus considérables, et que les francophones subissent,

* Ce mémoire a été préparé par un comité dont les membres sont les personnes suivantes : M. Cohen, doyen de la Faculté de droit, président, professeurs J. W. Durnford, S. J. Frankel, L. L. LaPierre, monsieur C. M. McDougall, professeurs J. R. Mallory, D. C. Munroe, C. M. Taylor, H. D. Woods, doyen de la Faculté des arts et sciences, professeur G. A. Woonton.

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Le 1er mars 1965.

Messieurs André Laurendeau et
A. Davidson Dunton, Commissaires,
Commission royale d'enquête sur le bilinguisme
et le biculturalisme,
Ottawa, Ontario.

Messieurs les Commissaires,

Au nom de McGill University, je suis heureux de vous faire parvenir le Mémoire que l'Université a préparé à l'intention de votre Commission. Il exprime en toute honnêteté les vues du Bureau des Gouverneurs et du Sénat de l'Université et nous souhaitons qu'il contribuera à mieux faire comprendre les problèmes importants et délicats qui ressortissent à votre Commission.

Je vous prie de croire, Messieurs les Commissaires, à l'assurance de mes sentiments très distingués.

Le Recteur et Vice-Chancelier :

H. Rocke Robertson.

Imprimé au Canada par Ronalds-Federated Ltd.

McGill University

MÉMOIRE
présenté à la Commission Royale d'Enquête sur le Bilinguisme et le Biculturalisme

Montréal, le 1er mars 1965

Mémoire

présenté à la
Commission
Royale
d'Enquête
sur le Bilinguisme
et le Biculturalisme

MÉMOIRE



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Commission Royale d'Enquête
sur le Bilinguisme et le
Biculturalisme

McGill University
1965

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 240 56

McGill University

MONTREAL

A. INFORMATION ON ORGANIZATION

1. PREPARATION OF BRIEF

a) Members of the faculty under the chairmanship of Maxwell Cohen, Dean of Law formed a committee. (Prof. H. N. Fieldhouse, Vice Principal attended preliminary hearing November 7th, 1963)

b) Committee worked since last September in its preparation.

c) It has been submitted and approved by Deans of all the Faculties.

d) Will be submitted March 1st for Board of Governors' approval.

e) Deans are:

Dr. H. D. Woods	-	Arts & Science
D. L. Mordell	-	Engineering
Rev. E. G. Jay	-	Divinity
Dr. Maxwell Cohen	-	Law
R. V. Christie	-	Medicine
J. McCutcheon	-	Dentistry
Dr. S. B. Frost	-	Graduate Studies
Helmut Blume	-	Music

B. C.

(Brief not received in sufficient time to be analyzed)

2-3-65

Brief #:

McGill University

MONTREAL

D. SUPPLEMENT

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847

Focus University Study On Bicultural Problems

MONTREAL (CP) — There may be much noise about the prickly problems of biculturalism but authorities at McGill University believe they've found a way of promoting solutions "quietly and in depth."

The focus of McGill's efforts is the English-language university's French Canada Studies Program now in its second year.

The program has its most direct impact on some 20 graduate students participating in research under the scheme.

But it also has effects farther afield by way of public lectures, radio broadcasts and information to be filed with the royal commission on bilingualism and biculturalism.

McGill, located in midtown Montreal, is in an ideal spot to serve as a "clearing house for French-Canadian studies," says Jean Ethier-Blais, who teaches French literature at the university.

Mr. Ethier-Blais sat in the modest grey-stone house that houses the program's office and lecture facilities and talked about about the project.

"The program made quite a stir at the start" he said. "Now it's working more quietly and in depth, which is much better.

"We're making no big pronouncements about separatism or other such matters. We're dealing with much more basic subjects."

The McGill program is "long-range, very serious academically, not a headline-maker."

The "basic subjects" are exemplified by the research to be carried out during the current academic year under the direction of a visiting U.S. professor of sociology, Everett Hughes of Brandeis University in Waltham, Mass.

Prof. Hughes will lead researchers at McGill and the University of Montreal in an investigation of the "motivation for careers among English and French students."

Executive director of the program is Laurier LaPierre, a McGill history professor who has announced big plans for the project's future.

Its long-range target, he says, will be a study of "the responses of the French and English communities (in Canada) to the various aspects of the Canadian experience."

Included in this general plan are such detailed studies as the determination of how the two communities in Brome County, Que., have reacted to the growth of towns; a comparison of the influence of the Roman Catholic and Protestant churches in Canadian political life; a comparison of "ethnic survival" involving French-speaking Canadians outside Quebec and English-speaking Canadians in Quebec, and the treatment by writers of themes common to the literatures of both groups.

"On the basis of our one year of experience," said Mr. LaPierre, "it would appear that more and more problems the program is facing can best be solved through increased co-operation with the French-Canadian universities."

Lecturers on the current schedule include Mason Wade, a U.S. history professor known for a thick book about French-speaking Canadians.

He will take as his topic "French - Canadian Intellectual History," while another of the scheduled speakers, Jean-Charles Bonnenfant, will talk about the 19th-century statesman Sir Georges-Etienne Cartier. Mr. Bonnenfant is the Quebec government's chief librarian.

Much to Mr. Ethier-Blais' joy, a series of lectures on French-language literature in Canada apears on the program's schedule for the second half of the academic year.

"Up to the establishment of the program, French-Canadian studies at McGill were done widely but in piecemeal fashion," he said. "Now we have a centre for co-ordinated thinking and distribution."

Based on the lectures, a series of radio broadcasts to a national audience has become an annual feature of the project.

The McGill project's first chairman, Michael Oliver, now s research director for the royal commission. Prof. Aileen Ross followed him as the program's acting chairman.

ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

BRIEF RESPECTFULLY SUBMITTED BY ENID F. McCALLA

EDMONTON, ALBERTA

CONCLUSIONS AND RECOMMENDATIONS

I - Conclusions and Recommendations applying to Definitions

1. Familiarize the people of Canada with the "total culture" denotation of the term "culture", and develop a clear understanding that this is the meaning of "culture" which is implied when Canada is said to have two predominant cultures or to be bicultural. Once these points are understood and accepted, many of the problems that have been confusing the Canadian people will automatically disappear.

2. Educate people to speak about Canada and about people and things Canadian in terms that have a Canadian, not an English or French, connotation. This will help Canadian citizens to feel Canadian and will help to eliminate much age-old prejudice. In addition, it will help all citizens to understand that, regardless of their ethnic origins, all are Canadians and that as such all enjoy equal privileges and share equal responsibilities.

3. Since a culture is given expression through the language spoken by its people, as the culture develops the language should provide the necessary terms to describe that culture. Canada has become autonomous but Canadian English - and I suspect Canadian French - has failed to develop concise and precise Canadian expressions to distinguish her people and her cultures from those of the two founding races. I recommend that this situation be studied and corrected.

.....

II - Recommendations applying to Point of View

4. That the Governor-General in Council assume its responsibility as outlined in the B.N.A. Act 1867, section 93, part 4; by requiring that the Parliament of Canada make remedial laws which provide for:

(1) The repeal of any provincial laws or the amendment of any Provincial Acts that restrict the right of the Canadiens to an education in French.

(2) The enactment of provincial legislation which will ensure the right of the Canadiens to an education in French .

.....

III - Conclusions and Recommendations applying to Personal Experiences and Ideas

1. Conclusions and Recommendations applying to Federal Administration

5. That, as Leo Dorais has suggested, the Canadiens should be given "access to the source of significant decisions: the staff of the Privy Council, the Joint Services staff, and the Treasury Board among the most important." (The "Quebec Statement", Royal Commission Community Hearings, Edmonton, April 23, 1964.)

6. That, in the Canadian provinces the Federal personnel whose positions require them to meet the public be competent in English; that, in areas such as the Edmonton area where there is a considerable Canadien community most such personnel be bilingual. This is not to suggest that anyone who is already employed should be dismissed but it is to suggest that an efficient program for the teaching of English and French be made available in Canadian schools now.

7. That, in the Canadian provinces the Federal Administration provide some bilingual personnel or some interpreters who can serve Canadiens who need or may wish to speak French. In Quebec a similar service should be provided for Canadians.

8. I interpret "bicultural" to mean that all Canadians are a part of either the Canadien or the Canadian culture. Therefore, they all share equal privileges. Thús, biculturalism in no way promotes and in fact discourages "special racial privileges that would discriminate against the otherwise qualified Canadians of different origins, solely because of their ethnic descent, religion, social origin, or name." (Bohdan R. Bociurkiw, Royal Commission Community Hearings, Edmonton, April 23, 1964.)

9. That the Federal Administration be carefully supervised and frequently checked in order to prevent its personnel from betraying the trust that is vested in them.

2, 3 - Conclusions and Recommendations applying to the role of public and private organizations in education

10. That the present French-language T.V. network be extended across Canada.

11. That both C.B.C. - T.V. networks as well as both C.B.C. - Radio networks and the National Film Board take the

necessary responsibility for the education of Canadians about;

(1) The meaning of Canadian Biculturalism,

(2) How the two Canadian cultures developed in a
11 context of Indian and Eskimo indigenous cultures,

(3) Canadians' responsibility with regard to these indigenous cultures,

(4) The present state of Canada's two predominant cultures,

(5) The causes of the underdeveloped state of the overall Canadian culture and identity.

12. That the mass media of communications be used to help
12 teach Canadians the two languages, French and English, through which Canada's two predominant cultures are expressed.

13. That the mass media of communications be used to promote the understanding and enjoyment of the arts, both fine and
13 applied, which have been developed by the two Canadian cultures. This includes artistic expression based on the arts developed in the foreign countries from which many Canadians have emigrated.

14. That an association such as the National Library Association be encouraged to help librarians and book store personnel
14 to become more aware of Canadian literature as such, by providing access to translations of book reviews and check lists.

15. That a comprehensive exhibit of Canadian literature;
15 including that written in French, English, or a foreign language; be displayed throughout Canada as soon as possible.

16. That a set of dictionaries using the International Phonetic Alphabet, and matched phonetic charts in which the
16 phonetics are arranged according to the resonator scale (Appendix V) be provided as soon as possible for use in Canadian schools. Such a set would include elementary, intermediate, and advanced dictionaries in each of: (1) the Canadian-French language, (2) the Canadian-English language, and (3) Canadian-French to Canadian-English and Canadian-English to Canadian-French.

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III - The frank presentation of some personal experiences which I think might help the members of the Commission understand our local
17 situation; and the presentation of some ideas which I believe could be used to promote bilingualism and biculturalism in Canada. These are arranged according to (1), (2), (3), of the terms of reference..... 8

IV - Appendices .....

I - Definitions

"Bilingualism", throughout this brief, is used as it is in the terms of reference to the Commission, to mean the English and French languages.

"Biculturalism" is used to refer to two particular cultures which I prefer to call the Canadian and the Canadien, instead of the English and the French. A discussion of my reasons for this preference is to be found in Appendix I ("Bicultural and Mosaic"), part a. This article was published with minor deletions in the (Edmonton) Journal For Dissent on April 24, 1964; as "It's Bi-cultural". I realize that I have not solved this language problem. For one thing, there is now no word to designate the over-all Canadian culture. In this brief, I use "Canadian" culture.

Thus: Canadiens refers to French-speaking Canadians

Canadians refers to English-speaking Canadians.

Canadians refers to all Canadians.

"Culture" unless otherwise defined is used in its "total culture" denotation to mean: "The sum total of the attainments and the activities of any specific people, including their implements, handicrafts, agriculture, economics, music, art, religious beliefs, traditions, language, and story." (From Britannica World Language Dictionary.) My reasons for choosing this definition are to be found in Appendix I, part b.

.....

II - Point of View

Canada is a country with two predominant cultures; one Canadien, the other Canadian, They do not differ in all aspects. It should be remembered that these cultures developed in a setting of Indian and Eskimo indigenous cultures, some aspects of which still exist.

To the Canadien culture belong people of French ethnic origin; any Metis, Eskimos, and Indians who have been assimilated by this culture; and any immigrants and their offspring who are identified with it. The Canadien culture is given expression through the French language.

To the Canadian culture belong people of British Ethnic origin; any Metis, Indians, and Eskimos who have been assimilated by this

culture; and any immigrants and their offspring who are identified with
23 it. The Canadian culture is given expression through the English language.

24 Most citizens of Canada are a part of the Canadien or of the Canadian culture, regardless of their ethnic origins.

The Canadien culture began to develop when the first permanent settlements were established at Port Royal, Acadia (now Annapolis Royal, Nova Scotia), and at Quebec (1604 and 1608 respectively). The Canadian culture began to develop slowly in the Maritimes
25 about 1750. It was not, however, until the Loyalists settled in the Maritimes and in the areas now comprising southern Ontario and Quebec (during and after the American Revolution, 1775-83) that the Canadian culture became an important second developing culture in British North America. A discussion of the development of Canada's two predominant cultures and of the confirmation of the rights and privileges necessary for this developement is to be found in Appendix II - "A Little Canadian History and Its Application to Bilingualism and Biculturalism".

Canadiens, Canadians, Indians, and Eskimos all shared in the task of exploring western and northern Canada and in the fur trade. Canadiens and Canadians shared in the tasks of Christianizing the inhabitants and settling new areas. Consequently, there was an important Canadien culture, which was given expression through
26 the French language developing in the North and West before the Western Provinces were formed. When the Federal Government bought large sections of the West from the Hudson's Bay Company, the taxes of the Canadiens in Quebec and in the other Eastern Provinces helped pay for it. When the Metis in the West rebelled, Ontario and Quebec sent troops to quell the rebellion. In other words, bilingualism and biculturalism were facts of life throughout British North America, except in the area which became British Columbia. They have remained so ever since, even though many Canadians deny or are unaware of this.

The B.N.A. Act 1867, section 93, part 2 established that: "All
27 the powers, privileges, and duties at the Union by law conferred and imposed in Upper Canada on the separate schools..." shall

continue. Attending some of these separate schools were Canadiens who were receiving their education in French. Therefore, indirectly, the B.N.A. Act confirmed education in French for the Canadiens of
27 Ontario. Section 93, part 3 implies a similar right for the Canadiens in Nova Scotia and New Brnswick. Section 93, part 4 charges the Parliament of Canada with the responsibility of making remedial laws if a provincial administration fails to honour section 93, parts 1 through 3.

Yet when "Premier Manning questions the legality of Quebec's claim that Canada should be a bilingual country..." (Maclean's Magazine; February 8, 1964; page 11) he is on perfectly safe ground because of the laws that were passed by the provinces and
28 the North West Territories after Confederation. These inhibited, suppressed, or shut out the right of the Canadiens to an education in French. Because so many Canadians are unaware of the existence of these laws and of the constitutional provisions, and because they look to their leaders for guidance; it is likely that Mr. Manning conviced thousands of Canadians that Canada should not be a bilingual country.

I don't think it could have been legal for the provinces to pass these laws in the first place. True, the B.N.A. Act gave the provinces jurisdiction over education. But surely any laws passed
29 in the provinces should have honoured the rights of the Canadiens, not only as citizens of Canada but also as citizens of British North America before Confederation.

These restrictive laws were passed during a period when bitter religious and racial prejudice were rampant. It is these restrictive
30 laws, which were passed by Canadians, and not the Canadiens that are responsible for the blight that has settled over Confederation.

Today we in Canada are supposed to stand for racial and religious tolerance. Restrictive provincial laws should no longer be
31 tolerated. We have had "Separatism" in Canada ever since they were passed. Today may be our last opportunity to try "Confederation."

III - Personal Experiences and Ideas

1. Federal Administration

Recently I had a disconcerting experience which involved a branch of the Federal Administration. I had been discussing bilingualism and biculturalism with an intelligent and thoughtful friend. She was firmly conviced that since the Canadiens are a conquered people,
32 they have no more right to special privileges than the people of any other ethnic origin; and that the people of Quebec are entirely responsible for the frustration and unrest in Quebec. I tried to modify these beliefs. Finally, when she couldn't cope with the historical points I used to support my arguments, she said, "I think that you had better come with me to the next Court of Canadian Citizenship." She attends the Court about once a month.

So I attended the Court on March 31, 1964. Judge Orval W. Allen, President of the Edmonton Court, presided. I found some of his
33 remarks very disturbing. These I have underlined in the statement which follows. It was written from notes I recorded after I returned home, as I was not taking notes during the proceedings:

The ceremony was impressive. The Judge spoke with dignity and at the same time with friendly warmth when he addressed the group of
34 twenty-four new citizens, who were, in some cases, accompanied by their children or friends.

The first shock came when he was speaking about the custom of distributing Bibles to these new citizens. He said the custom
35 had started in Edmonton ten years ago and that it had now spread across Canada and to a number of other countries of the British Empire.

When ~~the~~ Judge Allen was speaking about citizens' privileges and responsibilities he said that he couldn't altogether agree
36 with the people who say that Canada is bicultural; that Canada, as the people there were well aware, was multicultural; that we would cherish Canadian unity; that Canada was like a beautiful vase, it would be easy to let it fall apart.

In speaking about the oath of allegiance to Her Majesty the Queen, Judge Allen pointed out that she was the Queen of Canada,
37 but that it wouldn't hurt them to swear allegiance to her even if she weren't; because in these days when there are people who want

to tear the country apart it is a good thing to have a symbol.

After the ceremony, tea was served. We sat down at tables, and
38 again dignity, warmth, and friendliness pervaded as "old" Canadians chatted with "new" Canadians. Mrs. Allen was present and was friendly.

39 When everyone else had left, my friend introduced me to Judge Allen.

I told him that I had been horrified to hear him speak of the British Empire. He replied that it was the Commonwealth now. I
40 pointed out that some people, particularly immigrants and some French-Canadians, could accept the Commonwealth concept whereas the British Empire concept was distasteful to them. The judge more or less agreed, I think, but in the end he said he would probably use "British Empire" again.

I went on to say that I thought it was very wrong of him to
41 encourage the people of ethnic origins other than French or English to equate the limited part of their cultures available in Canada with the French Canadian culture.

During our conversation, the judge made remarks something like the following:

I don't mind their language, but nobody is going to <u>force</u> me to learn French.

Nobody has taken anything away from the French Canadians.

42 I don't agree with what they're doing at Carleton. Davidson Dunton is going across the Country discussing bilingualism and biculturalism and he is making people think there is a problem when there isn't one. I get along just fine with the French Canadians in Edmonton and north of here. These people have no problems. This question should be handled very quietly so as not to stir up people's emotions.

I think the foregoing statements give a fair impression of Judge
43 Allen's attitudes. They were precisely the arguments that my friend had used. Now I could understand why she was so convinced that I was wrong.

I phoned Mr. Louis Desrochers, who was then President of l'-
44 Association Canadien-Francais de l'Alberta and told him of my

experience.

45 I sent a letter to Judge Allen (Appendix III). It has not been acknowledged.

46 I sent the above statement to the Minister of Citizenship and Immigration, Mr. Rene Tremblay. His reply appears as Appendix IV.

47 I attended the special citizenship ceremony in Edmonton on May 13, 1964, for Citizenship Week. Like Mr. Tremblay, I was impressed by the ceremony. I was particularly impressed when I heard Judge Allen speak of the Commonwealth instead of the Empire. At first I thought of Judge Allen as an Anglo-Saxon who was still living in the glorious past. More recently, however, I have sensed a strong opposition by some lawyers to the extension of bilingualism in the Federal Administration. For instance, Mr. Ronald Neuman, in the

48 address he presented at the informal Community Hearings in Edmonton, April 23, 1964, suggested that if the right to speak French were extended to the courts the lawyers would have to learn French or use interpreters and that the lawyers would rebel. It may be that some judges share this attitude. Be that as it may, I believe it to have been utterly wrong for a judge of the Court of Canadian Citizenship to have encouraged new Canadian citizens to believe that the Canadien culture and the language through which it is expressed should not receive any more official recognition than the cultures of the countries from which they have come and the languages through which these cultures are expressed.

49 It was encouraging to note that a conference of Judges from Citizenship Courts across Canada was to be held in the near future and that the points I had raised about the Edmonton Citizenship Court might be discussed at this meeting.

I agree with Dr. Bohdan Bociurkiw that in the Federal Administration there should be no discrimination against Canadians of

50 ethnic origins other than French or English (quotation on page 2, paragraph 8). I must, however, disagree with a later assertion by Dr. Bociurkiw that Canadian bilingualism and biculturalism can be confined to the Federal Administration. I shall try to explain why.

When the French settlers came to the area now known as Canada

there was no established civilized culture of which they could become a part. They were therefore able to base their culture on
51 the laws and customs of their homeland. Nevertheless, they were able to transplant only a small part of the French culture and so a distinctive Canadien culture was developed. It was about 150 years after the French first came before the British began to settle in this country. By conquering the Canadiens, they established their right to provide for the development of a Canadian culture based upon British laws and customs.

But for several reasons the British did not eliminate the Canadien culture. For one thing, they depended on it for much of
52 their sustenance. Then too, there was no humane means for eliminating it because their garrisons were not large enough to force the Canadiens to abandon their laws, customs, religion, and language. Furthermore, they desperately needed the help of the Canadiens to protect the country.

From the conquest until Confederation, the British parliament
53 confirmed and reconfirmed the rights of the Canadiens in order to ensure their loyal support. The Canadiens gave this support.

So the two cultures co-existed and developed the Canadian culture. Many of the immigrants who came to Canada after Con-
54 federation worked on the railways or cleared tracts of land, but they did not establish a culture. When they became citizens of Canada they became part of an existing culture that was already highly organized. One has only to look at the B.N.A. Act to realize this.

In Canada they have had not only the privilege of using the foreign language which expresses the culture of their homelands, but they have also had the obligation of learning one or other of the Canadian languages. (Canadian French and Canadian English).
55 Only through one of these languages can they become a really effective part of the Canadian culture. Therefore Canadian French and Canadian English have a special importance, because no foreign language can adequately express the Canadian culture. (Further proof that Canada is bicultural is to be found in Appendix I, part c.)

So, it is useless for Dr. Bociurkiw to suggest that "at the regional level and, more specifically, in the three prairie provinces, the ethnic and linguistic make-up of the population does not make an automatic application of the federal formula either feasible or acceptable in view of the multi-ethnic nature of the region and
56 the relative numerical weakness of the French group as against other ethnic groups." In the discussion which preceded this statement Dr. Bociurkiw granted that in the Federal Administration, throughout Canada, both English and French are necessary. But the Canadian culture was built on a foundation of Canadien culture, and the Canadiens and Canadians were partners in its development. Therefore, the Canadien culture permeates Canadian society with the result that throughout Canada it is impossible to confine bilingualism and biculturalism to the Federal Administration. Dr. Bociurkiw's assertion in the above quotation is therefore invalid.

For many reasons, I believe that the Canadiens have the moral
57 and historical, and the legal, rights to use their own language and to enjoy their own culture outside Quebec unless they decide they no longer want this right. This won't happen in the foreseeable future.

Dr. Bociurkiw's statement notwithstanding, it should be noted that "the relative numerical weakness of the French group as
58 against the other ethnic groups" has nothing to do with the right of the Canadiens to an education in French, for the reasons just explained in paragraphs 56 and 57.

Even if the Canadien right to an education in Canadian-French could be based on numerical strength or weakness, the rela-
59 tive figures chosen are not significant. From the totals for each ethnic group would have to be subtracted the many Canadians who do not ~~associate themselves~~ subscribe to Dr. Bociurkiw's recommendations, Furthermore, he has not indicated the number of ethnic groups which endorse them.

As I have pointed out in Section II, I believe it was wrong for Canadi~~ens~~ans, including those of "other ethnic origins", to pass
60 the laws which have been responsible for greatly reducing the Canadien population outside Quebec. If now we use these population figures as evidence that the Canadien culture is not im-

portant, I think it is immoral.

2. The Role of Public and Private Organizations

Some Canadiens outside Quebec have enjoyed the privilege of listening to Canadien radio stations for many years. As a Canadian I feel deeply indebted to the Canadiens who, until recently, privately supported radio station C.H.F.A. (Edmonton).
61 Through its broadcasts my family and I have become acquainted with the Canadiens of the west and of Quebec and with their literature and music. C.H.F.A. has been our French teacher. Unfortunately, some Protestant Canadians are frightened away from this station because it exposes them to the Catholic religion.

If it had not been for the French Canadian Associations, it is doubtful that the Canadien communities outside Quebec could have survived. These associations are now serving as mediators between Quebec and the restof Canada. Not only have they nurtured and
62 protected the Canadien culture and people, they have also treasured stories, traditions, and artifacts which might otherwise have been lost. The St. Albert Museum and the annual sugaring-off party in Edmonton are examples. These they share generously with any interested Canadians, whom I believe owe a deep debt of gratitude for these associations.

The French Canadian Associations are open to Canadians, but again, the fact that one of their aims is to protect the Roman Catholic religion is a block in the way of some Protestant Canadians who might otherwise join. I think that, at the local level, associations which aim to promote the knowledge and under-
63 standing of Canada's two cultures are desirable. These associations could also appeal to the proper Provincial or Federal authorities when the rights of Canadians are in danger. Because such associations would be open to members of "the other ethnic groups" as Canadians, they would provide protection for them as well.

Recently a dancing school which is sponsored by one of the
64 Unkrainian churches put on a program of Ukrainian dances. The audience was mostly made up of Canadians of Ukrainian ethnic

origins who attended in family groups, many of which included three generations. It was heart-warming to feel, see, and hear the enjoyment as each age group performed in turn. The rare mix-up produced as much, if not more, entertainment than did the many
64 accomplished performances. The costumes were authentic reproductions of those distinctive to the various regions of the Ukraine. I would have liked to examine the beautiful coloured embroidery at closer range and hear about its history. Selections from the best of such contributions from Canadians of "the other ethnic groups" are, I believe, a rich source of pleasure for Canadians as a whole.

In countries like Sweden that have a language that is unique to the culture, it is much easier for the people to recognize their culture's unique literary contributions than it is for the people of countries like Canada, whose languages have been developed from those spoken in other countries. In the Edmonton Public Library,
65 for example, French-language books are dispersed through a collection of books of "other languages" as distinguished from books written in English. There is nothing to distinguish books written by Canadien authors from those of other authors.. This is particularly confusing because of the works of many Canadien authors are published in France. The collection seems to have few books by contemporary Canadien authors. The one novel by Gabrielle Roy, for example, was published in 1950.

I suggested to the librarian that in order to help Canadians recognize their identity there should be a collection of Canadian literature, marked clearly as" English-Canadian, French-Canadian, other languages. He pointed out that the library's collection of other books is quite new and was chosen especially to provide
66 reading for the Italians, Germans, etcetera - immigrants who need something to read while they are learning English. When I agreed that this was a good idea but said that the works of Canadien authors had a rightful place beside those of Canadian authors, he showed ethnic origin population figures to "prove" that I was wrong. I told him that Canadians as well as Canadiens need Canadien literature. He said that if French were to become an important language in the schools that this might be so.

The librarian seemed unaware of the extent of Canadien literature. It became apparent that since he doesn't read French he is handicapped when it comes to the selection of books written in French. The Ottawa Public Library has been helpful but should not be imposed upon. The Department of Modern Languages at the University of Alberta helped in the selection of Italian, etcetera books;
67 but now many people don't use them because they are on the Index of the Catholic Church. The same thing might happen if it helped with the selection of Canadien books. I mentioned to the librarian that the encyclopaedias have information about Canadien literature. Publishers' lists won't do because they are out to sell their books.

When I suggested that someone on the staff should be bilingual, he said he couldn't get librarians let alone bilingual librarians. I think someone who can translate, not necessarily a librarian,
68 would help a lot. Finally, the librarian said that he would try contacting the National Library Association to see if they could supply book reviews in English.

The Children's Department had a collection of about four hundred French books about thirty-five years ago, and at that time there was always a bilingual staff member to serve Canadiens. From then
69 on the collection of French books was not added to, and for about twenty-five years a bilingual staff member has been missing. Last November a collection of a hundred French books was presented to the library. Ninety per cent are published in France, some come from Belgium and the United States, and some are translations from English; so there are few that are Canadien. Many French and Canadien bindings won't stand up to the rough handling they get in libraries. A few volumes had been rebound at $1.25 per book.

Many of these problems should be solved at the local level, but
70 some cannot be.

3. Education

A newspaper editor remarked recently that most people of non-French or non-Anglo-Saxon origins simply refuse to accept the fact
71 that the Canadiens have any more right to their language and culture than the people of "the other ethnic origins" have to theirs.

I don't think it is so much that they refuse to accept the fact as it is that the Department of Education does not assume its
71 responsibility to teach the fact. Many Anglo-Saxons are ignorant of it too, and a similar situation seems to exist in some provinces other than Alberta.

For the past fifty years I have been interested in education in
72 Alberta; first as a pupil, then as a teacher, and for the past twenty-two years, as a parent.

As a pupil I was impressed with the wisdom, justice, and power of the British Empire. When I looked at the map of the world, I felt a personal superiority because Canada was pink, a part of all the
73 pinkness that designated the territories which made up the British Empire. Yet I received the impression that Canada was inferior to the Mother Country and that Western Canadians were somewhat of an embarrassment to Eastern Canadians, who were wealthier and more refined. The Americans who had lost the War of 1812 were wealthier still and smart, but they were not to be trusted like the British.

As a teacher I think that I was fairly successful in imparting most of these attitudes to my pupils, except that Canada's growing importance as an almost inpendent nation was of course noted. Somehow the fact that the Fathers of Confederation - both Canadien and Canadian - had intended to secure the right of the Canadien minorities outside Quebec to an education in French just
74 did not come through. Neither did the fact that during the fifty years after Confederation, the Canadians systematically eroded Canadien rights. Nevertheless, by the time the students who studied those courses graduated from high school, there had been woven a useful, if somewhat thin, historical fabric which, in later life, could be interwoven with more detail. The arrangement of courses was systematic. It started with a study of the community, and covered Alberta, Canada, the Empire, the World, and the history of ancient civilizations, in that order.

As I have already indicated, these courses did have serious
75 defects. Many educators described them as the memorization of dry, isolated facts. The enterprise system, which gained impetus in

Alberta schools after 1940, was designed to change all this by
75 combining history and geography with other subjects and by giving the children the feeling that they were the ones who chose the subject matter to be covered.

In the hands of a well-trained, capable teacher who had a
76 thorough understanding of the subject matter to be taught and who was provided with the necessary books and equipment, history did become more meaningful and interesting.

Unfortunately, some teachers had only a year or even six weeks of teacher training, and many schools were not suitably equipped.
77 Some areas of subject matter were repeated over and over again, while others were never touched. The thread of history was often lost in meaningless activity. The fabric of history was no longer being woven.

By the early 1940's some people were becoming concerned about the trend toward a haphazard handling of Social Studies. One of these was Dr. Joseph Scott of the Calgary Normal School. He noticed, too, that the children were not getting a balanced picture of the contributions some of our great leaders, like Father Lacombe,
78 had made to the development of the west. In order to combat this situation he prepared The Story of Our Prairie Provinces, which he dedicated to the boys and girls of those provinces. It told the story from the time when the earth was very young up to the 1940's in language grade five students could enjoy. This book was approved for use in Alberta schools but in just a few years it went out of print.

In 1951 our daughter was in grade nine. The study in Canada was included in the Social Studies Course. We noticed that this study, except for current events, ended with Confederation. We asked her to ask her teacher why the period from 1867 to 1950
79 was not being studied. The teacher, not knowing the answer, inquired of a higher authority. The answer was that it wasn't taught because it was too controversial to teach. Remember that all those restrictive laws were passed in that period, and some Alberta legislation was declared ultra vires.

About 1955 some of our leading educationalists were defending the system in a discussion with teachers and parents. One of

them questioned the importance of spending time on all that stuff
80 that happened long ago. The wife of a history professor pointed out that only by understanding the past can we interpret the present and provide intelligently for the future. Today in Canada it is obvious that she was right.

About 1958 a son who was in grade four or five was reading a history of Canada which hehad brought from school. I read it too and was impressed until I found that twenty pages had been left
81 out. In small print at the back of the book a publisher's note explained that this chapter had been omitted from the books to be used in Alberta schools. If I remember correctly, at least one other province was included in the note. When I checked the table of contents, I found that the missing chapter was entitled, "The Expulsion of the Acadians."

Some immigrants have a good grasp of Canadian history and are
82 amazed at the ignorance displayed by many Canadians.

Recently, many of the deficiencies cited have been corrected. A revised edition of Dr. Scott's book is in print and is listed as
83 an important pupil reference. The story of the Acadians is presented with frankness, tact, and understanding in some primary references. But in spite of all this, a check of materials and students <u>at all grade levels</u> has indicated to me that the Canadian fact, at least in the West, and the history that supports it is just not getting through.

At first this seemed inexplicable. Later I was faced with the
84 questions, "Can it be that histories have to conform with Government of Alberta policy on bilingualism and biculturalism?"

The section on education in <u>The Alberta Story</u>, Department of Education, Edmonton, indicates what this policy may be. "There
85 were a large number of French speaking Catholic schools to begin with but as time went on the proportion of French people was less and in 1889 the dual language was discontinued both in the Northwest Legislative publications as well as the Territorial education."

This statement is, of course, true. But its implications could
86 be important factors in destroying Canada.

The unbending attitude of Mr. Manning, Mr. Edgar Gerhart, and

others of the Alberta government towards French for the Canadiens
87 outside Quebec cannot be ignorance of history - their extensive association with the people of Quebec precludes that possibility.

But this isn't all. One would think that if the policy is to ignore the Canadien culture, as such, at least the history of the big immigrations would be handled as Dr. Donald Dickie handled them in The Great Adventure, page 369: "Thousands came from Eastern Canada, and almost a million from each of: the United States, Britain, and
88 Europe. Scandinavia, Finland, Russia, Germany, Austria, the Ukraine, Italy and the Balkan countries each sent us those of their people who were brave enough to risk all in a strange land in the hope of making a better life for themselves and themselves and their children. All the provinces received new settlers, but the great majority settled in the West."

But no. Canadians of ~~some~~ one of "the other ethnic groups" are
89 singled out in The Alberta Story. The material is called "The Ukrainian Immigrants" instead of "Canadians of Ukrainian Ethnic Origin". The entire passage ~~in~~ from The Alberta Story follows

90 "Chekhov, the descendant of a Ukrainian serf, once said about the Ukrainians:

"'These people have learned not from books but
91 in the fields, in the woods, on the river bank. Their teachers have been the birds themselves when they sang to them, the sun when it left a glow of crimson behind it at setting, the very trees and wild herbs.'

"The vigor of the Cossack's art, the beauty of Tchaikovsky's melodies and the rhythm of Chekhov's
92 words all derive to a greater or lesser degree from the Ukraine. Canada, and in particular, Alberta, has benefited culturally from the people who came to us from the Ukraine.

"But the 'men in sheepskin coats' as they are
93 sometimes called made their first contribution as homesteaders who were brought in to open up the West. They were known to be people who for generations had tilled the soil, who loved their land, who delighted in growing things and who would be happy to have an opportunity in a new country to obtain more than they had in the old.

"The first Ukrainian farm land title in Canada was given to Fedko Faugger of Rabbit Hill, Alberta,
94 who bought a farm there. Word drifted into the Ukraine about 1890 that it was possible to obtain new land in Canada where the government was opening up the prairies for settlement. Scouts who represented villages of interested Ukrainians came to Canada to see if the tales were true. The first two such men were Vasyl Elniak and Ivan Pylypiv. In 1891 they reached Winnipeg and were persuaded to go on to Alberta on the suggestion of a man who said: "Why do you not go on to Alberta? It's warmer in Alberta. You will find fertile soil and woods and plenty of water." Thus it was that eventually in 1894 nine families settled near Star, Alberta, a few miles west of Bruderheim, although immigration on a large scale did not commence until 1897.

"This wave of immigration corresponded with the period of railway construction in the West. When the first immigrants came, the Canadian Northern and the Grand Trunk Pacific were laying steel across the prairies and the line from Calgary to Edmonton
95 was being built. The immigrants took homesteads, left their women and the young boys to start clearing land and worked for the railway for some ready cash. Between the years 1896 and 1914 one hundred and seventy thousand Ukrainians came to Canada asking for nothing more than free land and the chance to work.

"These immigrants came in great train loads wearing sheep-skin coats, big boots and the women wore shawls over ankle-length skirts. Out on the farms a patch of land was cleared for a house and a rough shelter was made by putting poles together in the shape of a teepee and mudding them. An outside bake oven was constructed immediately in a mound shape with clay walls which were heated by a fire
96 inside and when the walls were hot the coals were taken out and the bread placed inside. The wells also were of old country design with a great handle on which the bucket hung and a cart wheel on the other end. A quern was used to grind the wheat for the heavy black flour. The permanent home was very cleverly built of poplar logs off the homestead, notched and fitted, with rafters of smaller logs and a roof thatched with straw. The walls inside and out were plastered with clay and the whole whitewashed.

"After a summer on the railroad the settler would return home with about forty dollars with which he bought a horse, a plough or perhaps a democrat. The ability to survive on a very little helped them. They
97 learned to pick wild mushrooms to vary their diet and as soon as the husband could buy a gun, wild ducks and deer added to the meat supply. The feathers were hoarded for feather beds. Rabbits were killed for food and the skins used to make leggings, caps and jackets. They trapped and sold muskrat skins for shoes and necessary equipment, and cut cordwood in the winter to sell in town or made ties for the railway.

"In all this the Ukrainian farmer in Western Canada had little time for a display of his love of art and music. At Easter time the women decorated Easter eggs and brought out the embroidered cos-
98 tumes from their homeland. In the railway gangs after a day's work the musicians among them sang the folk songs of home and occasionally one or two less tired than the rest, inspired by a tune on the pipes or the mouth organ, would dance the greatest of all Ukrainian dances, the Cossack war dance.

"The first wave of immigration came as a result of over-population, economic conditions, political and social oppression. At the time of this wave of immigration the Ukraine was under the domination of Austria. Many of these early people were illiterate and they first learned to read and write when their children went to school to learn English. After
99 World War I there were a large number of political refugees from the revolution. Many of these were from the towns and cities of the Ukraine and were quite well educated. The third wave after 1946 were displaced persons and political refugees from Russian communism and many of them were highly trained doctors, lawyers, engineers, dancers and musicians. Many of these have become leaders among their people although it is to be noted that the grandsons of the original groups form a well educated, well informed part of our Canadian population with the percentage of those having university training quite comparable to any other European group who have come to Canada.

> "It is rather interesting to note that in 1842 a farmer, David Fife, in Ontario wrote to a friend in Scotland to obtain for him some new wheat for seed. At the time a ship from Scotland was in port at Glasgow with wheat from Poland. The friend sent Fife a supply of this wheat which proved to be a
100 disappointment. It was winter wheat which failed to mature. However, in the field was one plant of wheat which was different. It had five heads, two of which a wandering cow ate before Mrs. Fife chased her away. From the remaining three heads which were carefully saved came Red Fife. This proved to be a better quality and earlier maturing wheat than we had previously had. It was later proved that this was the same wheat grown in Galicia, a province of the Ukraine. Thus before the

Galicians reached Canada their wheat had arrived ahead of them. ~~Red Fife~~ The famous Marquis, a cross between Red Fife and a variety
100 from India, Hard Red Calcutta was produced by the Canadian scientist Dr. Charles Saunders. Marquis is earlier than Red Fife. It was the wheat which was used to open up the prairies. Although newer varieties have been produced Marquis is the standard for good milling and baking qualities for hard spring wheat in Canada."

The foregoing material is, in my opinion, badly organized, badly written, and of questionable accuracy. I have no doubt that this type of thing is partly responsible for misleading these people into believing that their language should have a place as a matriculation subject. It is interesting to note that, in the spring
101 of 1957, shortly before the Royal Commission on Education started its hearings, Ukrainian was made an elective at the high school level. On June 3, 1964 Mr. Arnold Henderson, a high school principal in Edmonton, indicated to the Edmonton Public School Board that the Edmonton Public School System would like Russian taught in the high schools, but that for political reasons the Alberta Department of Education provided for the teaching of Ukrainian instead. It's no wonder that the people of "the other ethnic groups" are confused.

So the question remains" Why does the Government of Alberta persist in this policy? If we look at the community at large,
102 people who display attitudes similar to the Government's seem to say, "All power to Quebec!" If she gets more provincial powers, then the other provinces will be able to increase their power too. "If Quebec secedes, we'll join the U.S. and make more money."

But others are thinking, "If Quebec secedes, as Canada falls apart we'll save the situation by establishing an independent state and running things the way we want to."

Not only has the Department of Education failed in its responsibility to educate Albertans about the rightful place of Canadien
103 culture outside Quebec, it has also failed to provide adequately for the teaching of French. The teaching of French in Alberta varies according to the type of school. (The local school administration is responsible for French teaching.)

The Canadiens have been asking for the right to use French as the language of instruction in bilingual classrooms in French-
104 speaking areas for some subjects some of the time. They have enough trained teachers to undertake such instruction.

To my astonishment, during the last session of Alberta Legislature, I noticed a note in The Edmonton Journal stating that the School Act was being amended to clarify section 386, part 2, It was obvious that the revision, if passed, would cut down on the
105 amount of time provided for instruction in the French language in grade two. I asked a representative of l'Association Canadien-Francais de l'Alberta if it had been consulted about this. He said l'A.F.C.A. had not. The Canadiens appealed to the Minister, and the amendment was changed to allow slightly more instruction in the French language than formerly, instead of less. This is an example of the "snipping at Canadien rights" that the Canadiens have to guard against continually.

Figures from the "general informal type survey", conducted by the Department of Education last September indicate to me that
106 children in the Catholic schools have a better chance to become proficient in French than have children attending the non-Catholic sschools. This is because in general they seem to:

(1) Start a grade or two earlier.

(2) Teach French for a total of one or two extra years.

(3) Have a larger percentage of children who have the opportunity to study French.

Besides, it is well known that ~~more~~ a higher percentage of the Catholic teachers are competent to teach French.

The Edmonton Public School System has decided on Grade five as the level at which oral French teaching is to begin. I think that
107 it should begin in Grade three; that reading and writing in French should be taught in grades five and six; and that grammar should be taught throughout Junior High School.

The Canadiens are advocating that provision be made for more use of French as the language of instruction in bilingual schools.
108 I am advocating that provision be made for some instruction in French in English-speaking schools; for example, a Social Studies course could be taught in English and reviewed in French. In areas where there is a Canadien community an exchange of teachers could be arranged for this purpose.

I believe that the Department of Education has failed to provide adequately for the education of the people of Alberta
109 with respect to bilingualism and biculturalism. I therefore suggest that it is not only the right but the duty of the C.B.C. to provide for such education by means of the two mass media at its disposal.

Finally, I believe that if the International Phonetic Alphabet
110 of ~~pronunciation~~ were used in the teaching of English, French, and foreign languages, and especially if the vowels were arranged according to the resonator scale, it would greatly simplify language learning for children and adults alike. I made a careful study of this system of pronunciation in 1958.

Vowels of any language can be arranged according to the res-
111 onator scale, provided the International phonetic symbols are available. They are available for most if not all languages that have been studied by linguistic scholars.

Please read the letters from Dr. M.H. Scargill (Appendix VI) and Dr. E. Von Richthofen (Appendix VII) for discussion of I.P.A. See also the charts in Appendix V (parts A,B,C, and D). The symbols U, o etcetera - appearing under the circles in the charts for
112 vowels and the symbols preceding the words in the charts for consonants are the International Phonetic Symbols. They are used in: Cassell's French-English English-French dictionary and many other Cassell's dictionaries; the Daniel Jones Pronouncing Dictionary; the Oxford Universal; the Progressive English Dictionary; and English Reader's Dictionary; A Learner's Dictionary of Curent

English (a series of three for learners at the elementary,
112 intermediate, and advanced stages) by A.S. Hornby, E.V. Gatenby, and H. Wakefield, Printed by Lowe and Brydone Limited - London N.W.; the Canadian Dictionary, French-English English-French.

The following are the dictionaries authorized by the Alberta Department of Education.

DICTIONARIES

English

113

Dictionary of Canadian English: Beginning Dictionary	IV, V	3.40	
Thorndike Barnhart: Junior Dictionary	V-VIII	4.20	
Thorndike Barnhart: High School Dictionary	IX-XII	5.70	
Winston Canadian Dictionary for Schools		1.85	
Concise Oxford Dictionary of Current English		4.95	
Webster's New Collegiate Dictionary		6.50	
Webster's Elementary Dictionary for Boys and Girls		3.60	
Advanced Learner's Dictionary of Current English: Hornby (Idiomatic Usage)		4.10	
"Rainbow" Dictionary (Picture Dictionary)	III, IV	6.00	

French

French-English and English-French Dictionary: Kettridge		2.35	

German

German-English and English-German Dictionary: World-Wide		3.25	

Latin

Latin-English and English-Latin Dictionary		2.50	

Carried Forward $

THIRTY-TWO

Note that The Canadian Dictionary, published in 1962, is not on this 1963 - 1964 list.

The Winston Dictionary is used in many of the Canadian provinces. In this dictionary pronunciation is indicated by phonetic respelling with diacritical markings. This is a phonetic alphabet.
114 It uses 28 symbols for vowels; the dipthongs; and 25 symbols for consonants, 16 of which are the same as those used in the reading spelling alphabet. Keywords containing the sounds appear at the bottom of each page, like this:

114

ā, ârte, râre, căt, åsk, fär, ăllow, sofȧ; ēve, êvent, ĕll, writẽr, novĕl; bīte, pĭn; nō, ôbey, ôr, dôg, tŏp, cŏllide; ūnit, ŭnite, bûrn, cŭt, focŭs; nōon, fo͝ot; mound; coin; go; join; yet; sing; chin; show; thin, *th*en; hw, *wh*y; zh, a*z*ure; ü, Ger. f*ü*r or Fr. l*u*ne; ö, Ger. schön or Fr. *feu*; ṅ, Fr. en*fant*, no*m*; kh, Ger. a*ch* or i*ch*. See pages ix-x.

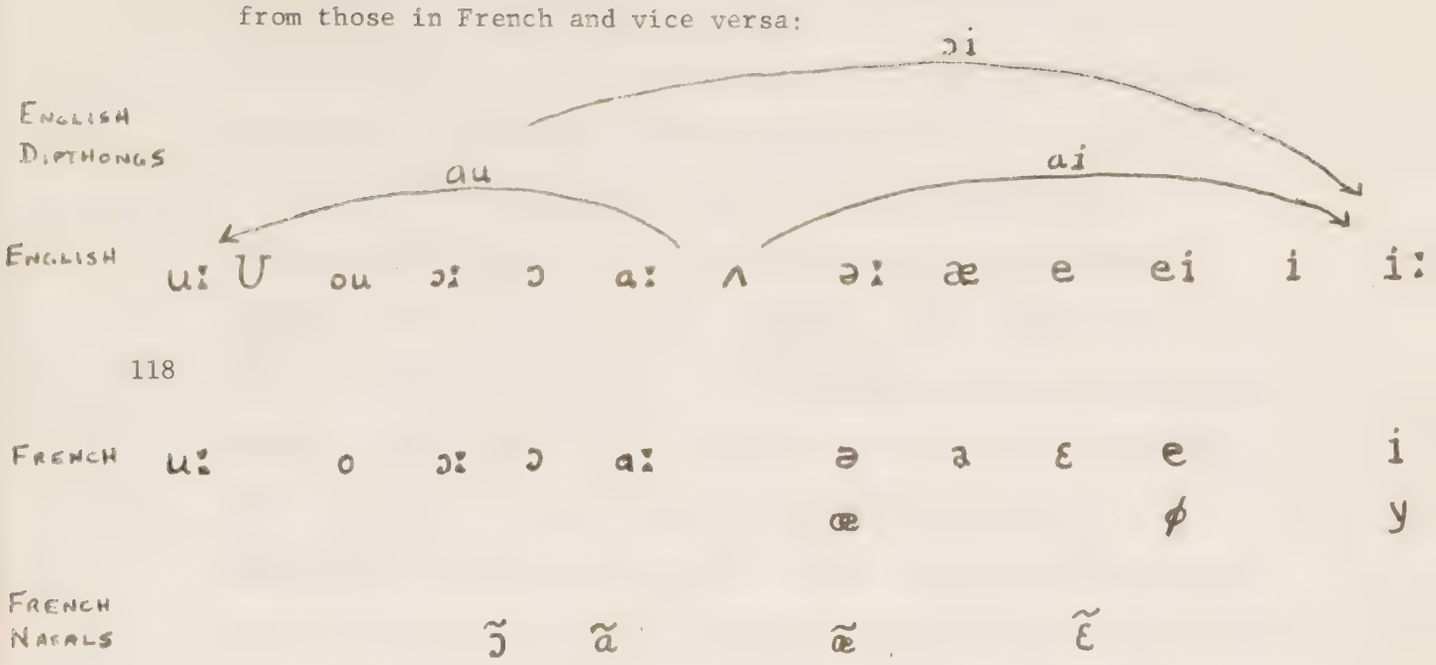
In using this phonetic alphabet the child can arrive at the correct pronunciation of any unfamilair word only if he knows the precise sound represented by each symbol or if he knows the precise pronunciation of each keyword. It is very difficult to teach
115 children such precision. As a result, some teachers do not attempt to do so and other teachers give instruction only on the long and short vowels. If the child does not know the complete phonetic alphabet he is soon frustrated when he tries to arrive at correct pronunciation. This frustration leads to a "don¦t care" attitude.

Webster's New Collegiate Dictionary, which is used in the more
116 advanced grades, has a phonetic alphabet that is only slightly different from that of Winston.

The dictionaries in use for French, however, present a new set
117 of phonetic symbols. Much time must be spent in new learning, and many students never get clearly in mind the many sound similarities between French and Egnlish.

Appendix V, parts A and B, present the International Phonetic Symbols and key words for English. It will be seen that, unlike the phonetic alphabets used in the Winston and Webster dictionaries, the I.P.A. has only one symbol for each sound. As a result, it
118 has only 13 phonetic symbols for vowels. When the vowel symbols are arranged according to the resonator scale and when a pictoral description for the production of each sound is included on the chart, the learner's task of mastering the precise sound for each phonetic symbol is greatly simplified. Thus (even for the study of English) I would strongly recommend the adoption of the International Phonetic System with vowel sounds arranged according to the resonator scale. It is when the student studies a second language, however, that the use of the I.P.A. brings about a spectacular saving in time and effort. Compare the vowels for English with the vowels for French.. Notice that only a few vowels in English differ

from those in French and vice versa:



Consequently, if one knows the I.P.A. for English, in learning French he has only a very few completely new sounds to master. Again, the arrangment of the vowel sounds on the charts makes it much easier to learn the sounds that are different. In fact, a matched arrangement, such as appears on the charts, is of very great importance for both vowels and consonants because it makes the sound similarities between languages stand out. Many students fail to recognize these similarities when the arrangement of vowels is alphabetical like it is in the front of Cassell's French-English English-French Dictionary. I was greatly encouraged to see that in the course prepared by a committee of the French Teachers Association of Calgary for grades eight and nine the system of pronunciation was essentially based on the I.P.A. This is a step in the right direction. (Appendix VIII)

Note added 1964

The I.P.A. is now taught at the beginning of grade ten French. This is good but it's not good enough since the students haven't been taught the I.P.A. for English.

It is at this point in the discussion that teachers and others have asked, "But what are we going to do? We can't use the I.P.A. without dictionaries that use it and you can't expect to get a whole new set of dictionaries." But that is precisely what I am urging. Our educational system cannot afford to continue the present method that leads to waste of time, frustration, and

poor results. I believe it is essential that dictionaries for English, French and ary other language that is taught, should use a system of pronunciation based on the I.P.A.

This need to bring dictionaries in line with scientific linguistic knowledge sent me searching for the answer to the question, "Why have not Winston, Webster, etc., adopted the
122 I.P.A.?" It was explained to me in this way by one of our leading experts in the field: For a long time each dictionary maker made up his own phonetic key. When a dictionary was printed, the publishing company kept the plates. When a dictionary is brought up to date, as few changes as possible are made in the plates. It is cheaper this way. If, however, the Alberta Department of Education said to the publishing house, "We're not going to buy any more dictionaries for use in Alberta Schools until you publish one using the I.P.A.", it would get dictionaires with the I.P.A.

Teachers of all grade levels, university professors, and supervisors have asked, "At what grade level would you introduce the
123 I.P.A.?" I recommend study and research on this question. As an indication that such integration is possible, I submit the following suggestions for schools where the mother tongue is English:

(1) In Division I, begin oral speech training about the third month of Grade 1. This would include the correct production of the sounds of the Egnlish language and ear training in the recognition of these
124 sounds. This could follow the programme for speech training as outlined in the Elementary Language Bulletin but with the important stipulation that teachers giving the training should themselves have received the training suggested in the brief. Thus, although no written phonetic alphabet is presented to the children at this stage, the teacher should have the I.P.A. and the resonator scale in mind throughout.

(2) The programme for reading and dictionary work could proceed just as it does at present to the point where the children are taught the written phonetic symbols used in the Winston Dictionary to enable them to look up words for correct pronunciation. At
125 present, this stage in dictionary education seems to be reached at about the grade IV level but the time varies somewhat according to the grouping of the pupils. The dictionary used should employ

the I.P.A. and in teaching, these symbols should replace the
125 symbols of the Winston Phonetic Alphabet. Vowels and consonants should be arranged according to sound production. I believe the arrangement used on the charts included with the brief to be one of the best.

(3) In the second division, I believe the Internation Phonetic Symbol for each sound of the English language should be
126 learned and that in grade six practice should be given in finding correct pronunciation of new words from the dictionary. After the completion of grade six, the child should be independent so far as finding the correct pronunciation of new words is concerned.

(4) In junior high school, students should be able to
127 recognize the spoken sounds and written international phonetic sumbols of the language and pronounce the sounds with precision. Students unable to do so should receive instruction in these skills.

128 (5) French would be introduced as already dealt with in paragraph 107.

Dictionaries with I.P.A. are a great help to adults too, es-
129 pecially the immigrants who are trying to learn English. When the sounds of their own language, which of course they know, are expressed in I.P.A. they realize they have only a few new sounds to learn and can concentrate on them.

Most of the foregoing material on I.P.A. wasincluded in the Language Brief I presented to the Alberta Royal Commission on Edu-
130 cation, 1958. Having done so, I decided to relax until the Canadian Linguistic Association Dictionary Committee's dictionary was published. The Canadian student needs such a dictionary before he can complete the first step of the program I have suggested. The dictionary is on the market but without the I.P.A.

The reason given for this tragedy was that some educational administrators, especially superintendents, who had no idea what I.P.A. was all about, opposed its use. Therefore, the publisher
131 couldn't possibly use I.P.A. because the Departments of Education of the Provinces wouldn't authorize the use of the dictionary. So the type will be used for revision after revision while language

learning continues to be unnecessarily difficult and frustrating -
131 unless the proper authority arranges for the publication of scholarly Canadian dictionaries which use the I.P.A., systematically arranged. I know this is costly, but I would much rather that Canadian dollars be spent on dictionaries than on quelling riots.

APPENDICES

A P P E N D I X I

BICULTURAL AND MOSAIC

Published April 23, 1964

Canadians have been quick to censure Quebec. Yet by far the most zealous critics have been brave people from within that province. A group of moderates dedicated to Co-operative Federalism have emerged as leaders of Quebec's quiet revolution. They have accomplished much in the past few years.

The education of the people through mass media, the overthrow of the Duplessis government, the rapid economic growth, and the reformation of the education system are impressive examples of progress.

The Lesage government has introduced a plan which provides large scale technical and academic education at the secondary level. The new education bill, Bill 60, was passed by the Legislative Assembly early in February.

The bill provides for a Department of Education with its own minister. The English-speaking minority is still assured education in English, but there is to be co-operation between the French and English-language groups on many projects.

All these improvements and more have been effected in Quebec, yet I haven't heard people in the rest of Canada shouting "Bravo!"

All across the country, selfish extremists are making reckless suggestions and assertions, are confusing the issues, and are obstructing a wise approach to Bilingualism and Biculturalism.

Outstanding among these are the people, sometime estimated at over fifty per cent in the Prairie Provinces, who are saying to Quebec, "Play the game of Confederation according to our rules or we'll join the U.S." Much control we'd have over the rules then. Most of these people have their eyes firmly fixed on economic security.

The trouble is that nobody knows what union with the U.S. would do to our economic security; or if Canadians, or Americans for that matter, would agree to union; or if the enemies of the free world would permit such a union.

I suggest that in place of this perfidious threat we substitute, "If French Canadians have suffered wrongs, this is the time to make amends.

Other extremists are making confused statements about culture. Although some of these people know better, they are confusing those who don't. This situation coupled with the bewildering barrage from Quebec extremists is distorting Canadian attitudes.

The confusion is multiplied because we lack precise English words with which to express our ideas about bilingualism and biculturalism.

a For instance, the terms "French-speaking Canadians" and "English-speaking Canadians" are awkward. Besides, they suggest English-French concepts instead of Canadian concepts. Throughout this discussion, therefore, "Canadians" will refer to both French and English-speaking Canadians; "Canadians" will refer to English-speaking Canadians' and "Canadiens", from the French, will refer to French-speaking Canadians. You'll have to watch carefully.

The word "culture" also is causing confusion. It has at least seven meanings. Because, in the debate on Bilingualism and Biculturalism, many people are using "culture" in at least two ways without defining it, our discussions are floundering.

b For example, if, as the Journal reported (February 17, 1964) Alderman McKim Ross takes the stand that "culture is a process, not a thing", he must have in mind the following or similar definition of "culture": "The training, improvement, and refinement of the mind, morals, and taste." "Culture" in this sense is, of course, a process. But the question put to Mr. Ross, was, "Do French Canadians have a national culture?"

Here, the definition that is applicable must surely be the one that is sometimes used by anthropologists" "The sum total of the attainments and the activities of any specific people, including their implements, handicrafts, agriculture, economics, music, art, religious beliefs, traditions, language, and story." The answer to the question, "Do French Canadians have a national culture?" is then either "yes" or "no".

continued .....

With this"total culture" definition in mind it seems clear to me that Canada is a country with two cultures, one Canadien and the other Canadian. They are not different in all aspects. It should be remembered, too, that these cultures developed in a setting of Indian and Eskimo indigenous cultures, some aspects of which still exist.

To the Canadien culture belong people of French Ethnic origin; any Metis, Eskimos, and Indians who have been assimilated by this culture; and any immigrants and their offspring who are identified with it. The Canadien culture is given expression through the French language.

The Canadien culture is officially recognized, not only in Quebec but throughout Canada. For confirmation of this statement, we need only study the Canadian Citizenship Act. To be accepted as a Canadian citizen in any Canadian Citizenship Court, an immigrant must have an "accurate knowledge of English or French." Why French if outside Quebec there is not an officially recognized culture which is given expression through the French language?

To the Canadian culture belong people of British ethnic origins; any Eskimos, Indians, and Metis who have been assimilated by this culture; and any immigrants and their offspring who are identified with it. The Canadian culture is given expression through the English language.

Most citizens of Canada are a part of the Canadien or of the Canadian culture, regardless of their ethnic origins.

Further, it is impossible for immigrants to bring the cultures of their homelands to Canada.

Suppose, for instance, that the Andersons were to immigrate from Sweden to Canada. Even if they were to settle in a Swedish-Canadian community, the culture of that community would be either Canadian or Canadien, not Swedish.

The political, legal, and education systems would not be Swedish The systems of coinage, weights, and measures would be unfamiliar. Agriculture, implements and machinery would differ in many respects. In the schools the language of instruction would be either English or French.

contined .....

On the other hand, the Andersons could enjoy some aspects of Swedish culture. They could use the Swedish language in their own home to the extent that they felt this to be advisable, and in the community to some extent. One would expect, however, that the official business of the community would be conducted in either English or French. Otherwise the people of the community would be at a disadvantage when called upon to communicate outside the Swedish language group.

The Andersons might hear a few Swedish folk songs. They could buy some Swedish records, but acutally only a very small part of
c the Swedish heritage of music, art, and literature is avilable in Canada.

Since there is freedom of religion here, the Andersons might attend a Swedish Lutheran Church. If a daughter were going to be married, they might drive to the church in a car of Swedish make. A child born of that marriage, however, would not automatically become amember of the Swedish Lutheran Church. He would in Sweden unless his parents requested otherwise. And if a member of the family were to seek a divorce, he would find that, instead of the ten grounds for divorce that are acceptable in Sweden, essentially only one is valid in Canada.

If the Andersons were gifted Swedish folk dancers, they might teach some of their dances to other Canadians. If the dances had a wide appeal and if they were performed well enough, the dancers presumably would gain public recognition. Awards and professional opportunities would be available to them just as they would be to other Canadians who acquire excellence in the arts. In time, some of the folk dances might be performed frequently.

Again, if Mr. Anderson belonged to a trade union, he might explain to the other members why management-labour relations in Sweden function more harmoniously than they do in Canada. This might eventually lead to improvements in these relations.

Thus Sweden, through the Andersons, could make an important contribution to Canadian culture.

An immigrant from Nepal would find our culture much more different from his own than would the Andersons. An immigrant from the U.S. would find our culture more like his own. But he would

not find his own culture in Canada.

*** I think most immigrants are happy to contribute to Canadian culture. But apparently some are not. Recently a few of these people have suggested that Canadian culture is so flabby Canadians are now trying to shore it up by appropriating the cultural heritage of the immigrants. Mr. Edward Schultz, in his "Biculturalism: shamefully un-Canadian!" (Edmonton) Journal For Dissent, April 23, 1964; put it this way: "Furthermore, though it is true that in a democracy the majority rules, it is equally true that a democracy vigorously protects the rights and honor of all its minor groups. Failure to do so endangers its own existence. The word BI-culturalism insults and denies Canadians of all the smaller ethnic groups. We must not allow this, for the plagiarism (unacknowledged appropriation) which is inherent in this term could justifiably cool the ardor of their feeling of Canadianism. The welfare of our country demands the acknowledge contribution of all racial elements."

Surely Mr. Schultz and the other immigrants who share these sentiments must misunderstand the meaning of "culture" included in the word "bicultural". They must also lack a knowledge of ~~the development~~ Canadian history wherein lies the explanation of the development of Canada's two predominant cultures. A discussion of this development may be found in "A Little Canadian History and Its Application to Bilingualism and Biculturalism" (Appendix II). This article has been submitted to the Edmonton Journal. Although it has not been rejected, its suitability for publication in the Journal For Dissent has been questioned because it has a high content of background information instead of a high content of opinion. ***

Conclusions? 1. Canada is not a multicultural nation. It is bicultural.

2. The confusion about bilingualism and biculteralism which exists in Canadian society must be replaced by knowledge and understanding.

3. The bicultural nature of Canada does not

*** Note: The material appearing between the three stars above was added after publication in the Edmonton Journal.

prevent people of ethnic origins other than French and British from retaining some of their homeland culture. Neither does it prevent other cultures from contributing to Canadian culture. This is a process which is going on continuously. It is a fact of life in Canada which cannot correctly be described as "unacknowledged appropriation".

4. The bicultural and mosaic fact in Canada is having an important influence on the development of a Canadian identity.

It is essential that Canadians, native born and immigrants, clearly grasp the idea that the Canadien culture co-exists with their own Canadian culture. It is also essential that they be provided with the knowledge and understanding that underlies the idea of co-existence. Then, ~~having done so~~, it remains for them to make their voices heard above those of the extremists. This is one way that Canadians can help the moderates who have accomplished so much in Quebec to keep their quiet revolution from becoming a violent one.

A P P E N D I X II

A Little Canadian History and Its Application to Bilingualism and Biculturalism.

April 17, 1964

Eddie Keen in his article "Dual Idea Not Right - Manning", The Edmonton Journal, November 21, 1963, quoted Mr. Manning as follows: "They (the Canadien) regard Canada as a union of two founding races each with its own language and culture which must be preserved as basic constiutional rights. I find it difficult to follow that concept."

It's a concept that bothers many Canadians. Perhaps this is because they are so preoccupied with the B.N.A. Act that they fail to realize that the explanation of this concept lies mainly in pre-B.N.A. Act history. I think we should begin about the year 1600.

At that time, only the Indian and Eskimo cultures existed in what is now Canadian territory.

There were a few permanent villages in what is now British Columbia and on the shores of Lakes Erie and Huron, the only area in which crops were under cultivation. Otherwise in all this vast country were: nomads, abundant wild life, dogs but no other domesticated animals.

People travelled on foot or on snowshoes, by sleigh or canoes. There were no wheels (I don't mean bicycles) so look around you and decide what else there wasn't.

Except in the summer, refrigeration was general. Sometimes its effects were dazzlingly beautiful. The varied and majestic landscape had a spiritual quality for the native.

People from far-off lands had visited these shores, but all attempts to establish permanent settlements had failed.

It was about three hundred and sixty years ago that by some miracle and by their intelligence, industry, and stamina a handful of people at Port Royal, Acadia (now Annapolis Royal, Nova Scotia) and another handful at Quebec managed to survive the hardships and dangers of their environment and the unutterable loneliness of winter's white wonderland.

These were Frenchmen. The little colonies in New France were

French colonies.

Clerics ministered to the spiritual needs of the people. Missionaries, explorers, and fur traders went far into the interior, and the Lilies of France went with them. Before the end of French control in 1760, settlements had been established in Acadia (the Maritimes) and in the St. Lawrence River valley. Forts, missions, and trading posts extended northward and westward as far as the Saskatchewan River.

The settlers, who called themselves Canadiens, had become completely differentiated from the French. They treasured their customs, civil law, and religion which, modernized, exist to this day.

Constantly, the developing Canadian culture was interacting with the Indian cultures. The Indians knew the country and its water routes of communication. They knew how to live off the land and how to survive the cruel winters. The newcomers needed this knowledge.

The newcomers, on the other hand, possessed magical tools which helped them perform wonders never before seen by Indians. Some of them could read and write. Above all they had firearms and fire water.

The Indians belonged to one branch of mankind; the French to another. The fundamental psychology of the Indians was not different from that of the French. Yet the media through which it was expressed, their cultures, differed so drastically that, even when there was the will, mutual understanding was often impossible. Frequently there wasn't the will.

Other difficulties arose because an ocean separated the colonists from France, their source of money and provisions. These arrived irregularly. Sometimes they were seized by an enemy. Sometimes they never left France because of official disputes or indifference.

Even within the colonies, some of the officials were more interested in personal power and financial gain than in serving their country with integrity. The Canadien loss to the English of continuous revenue from the fur trade in the Hudson's Bay area is an example of how official stupidity in France and self-centered

leadership in New France sometimes combined to impoverish the colony and embitter its people.

Added to all these difficulties there were, almost from the beginning, clashes with other Europeans who were interested in North America, especially with the English, who were establishing colonies to the south. For the first seventy-five years these clashes did not interrupt for long the development of the Canadien culture.

Well before 1700, however, the struggle between England and France which was to end in the elimination of France as a political power in North America had begun. This was part of a struggle for world wide supremacy.

In North America for almost a century the colonists on each side and their Indian allies, as well as the armies and navies of England and France, were embroiled in the conflict. It was a conflict characterized by such fierce savagery that husbands were sometimes driven to kill their own wives and children rather than have them fall into enemy hands. Several generations of people lived their entire lives in this atmosphere, of constant peril.

Each side condoned dark deeds. Each side also shared the courage the daring, the generosity, the devotion, and the self sacrifice that likewise characterized the struggle.

Frequently the Lilies of France came down and the Red Ensign went up or vice versa. But nearly always, when the peace treaties were signed, France and Britain, to the bewilderment and disgust of the colonists, traded the territory each had won in North America for more highly prized concessions elsewhere.

Eventually, in 1760 the French Empire in North America came to an end. It must be stressed, however, that this was not the end of the Canadien culture.

The British conquerors admired their former foe. Many married Canadien women and spoke French as their second language.

They didn't admire the five hundred frontiersmen, misfits from Britain's colonies to the south, who quickly turned up at Montreal after the conquest to profit from the fur trade. These "Fanaticks" as they were called claimed that they should govern the seventy thousand Canadien, whom they despised. The British governor and garrison were unsympathetic so the Fanaticks persuaded influential

merchants to plead their cause in London. The merchants' influence resulted in the curtailment for a time of some Canadien privileges.

Meantime, since they no longer needed British protection from the French, many people in Britain's southern colonies were chafing for independence. Moreover, several Indian tribes had united. They posed a continuous threat to British Authority.

The British Government realized that it needed the loyal support of the Canadien to help it keep the southern colonists, the Fanaticks and the Indians in check.

One of the British Government's most important reasons for passing the Quebec Act in 1774 was to gain Canadien support. It officially confirmed the privileges necessary for the preservation of the Canadien culture. To the Canadien the Quebec Act has the importance of a Magna Carta. How many Canadians in their attitutes and conduct towards the Canadien take the Quebec Act into account?

Among those who do not must be counted the large number of Canadian extremists who, in 1964, declare that, "The Canadien are a conquered people. They have no more right to special concessions than the people of any other ethnic group."

With their culture secure under the Quebec Act, the Canadien were content to be governed. They always had been during the French regime.

For some of the people in Britain's southern colonies the Quebec Act was even more unbearable than the many other restrictions imposed upon them by Britain. These people called themselves Americans and openly advocated autonomy. Other colonists loyally supported their British masters in an attempt to suppress this movement.

The Americans rebelled. They attacked not only those who opposed them in their own colonies but also the Canadians. Their aims were to drive the British from North America and to annex Canada.

The conflict was a barbaric as the earlier conflicts had been. After eight years of slaughter, burning, and torture the Americans partially accomplished their aims.

Britain granted independence to the American colonies and so the United States of America became a reality.

The British, with some Canadien support, successfully defended Canada, which remained under British Rule.

We have traced the development of the Canadien culture from its beginnings in 1604 until it started to interact with the emerging Canadian culture after the British gained control. The Canadian culture grew slowly at first because many of the British came to Canada not as settlers but for a limited period of service after which they returned to Britain.

During and after the American Revolution, however, Britain learned that Canada was useful for something besides fish, furs, and fortifications. It became a refuge for an estimated 50,000 displaced persons.

These were mostly the people known as the United Empire Loyalists, who had fought for Britain against the Americans. When Britain lost the American colonies the Loyalists lost their homes.

Some of the Loyalists established whole new towns. Others settled on the land in the Maritimes, and among the Canadien between Three Rivers and Montreal. For the remainder a new area was opened up west of the Ottawa River. At that time this area also was part of Quebec.

These Loyalists, many of whom had wives and families, were each given two hundred acres of wooded land. With the axe, hammer, and saw which the government had provided from surplus army supplies they built shelters. With hoe and spade they began to clear patches of land for the seed they would plant when seed became available.

Meantime they supplemented rancid pork and stale biscuit (also from army supplies) with such game as they were able to shoot when it was their turn to use the gun that they shared with four other families.

These Loyalists weren't as isolated as the first French colonists had been. Nevertheless, travel was by boat and portage and it took twelve days to go from Kinston to Montreal.

When the chill fogs penetrated the valley, when the water road froze, when the heavy snows blanketed the Indian-trail-threaded forest that stretched for miles behind the small clearing, a family was isolated.

The Loyalists who had the stamina to endure the physical strain,

the loneliness, and the heartache usually found that life became easier after about ten years. Those of their children who were born at the beginning of the revolution were eighteen before they learned that life did not necessarily involve intense suffering caused by war or else a continuous struggle for existence.

In Quebec, the Loyalists struggled within what to them was an intolerable political framework. They were British subjects who had lost everything they owned (and some had owned a great deal) because they had fought for Britian.

Their adopted country was governed by Britain. Yet many of the laws and customs were Canadien. Many Loyalists had a yearning for home rule. Yet the government was autocratic.

We should not fail to appreciate that traumatic shocks shook the Canadiens when they realized that they were solidly walled in by Loyalists on the east and on the west.

Nor should we be surprised. Until the Loyalists came, few people besides the Canadiens were interested in making Canada their home. As the Canadien population increased these people had envisioned a Canadien society spreading across the empty spaces. Suddenly the spaces on either side were filled by English-speaking Loyalists.

The 10,000 Loyalists west of the Ottawa River demanded that their area be made a separate province with an elected assembly to rule it. The 10,000 Loyalists who had settled among the 150,000 Canadiens east of the Ottawa River were opposed to the division of Quebec. They wanted rule by an elected assembly.

These Loyalists, who had settled in Quebec within the last ten years, demanded, as the Fanaticks of old had done, that the assembly be chosen entirely from among themselves.

Here was a problem in human relations which was caused by circumstances mostly beyond the control of the victims. How could the British Government provide justly for her incompatible allies?

The Constitutional Act passed by the British Government in 1791 was a serious attempt to put into practice the principle of "British fair play". Quebec was divided into two separate provinces, Upper and Lower Canada.

Lower Canada (now Quebec) was left with its basic laws and customs. This reconfirmed the privileges necessary for the preservation of the Canadien culture already confirmed by the Quebec Act. One of the British Government's motive for this legislation was to strengthen Canadien loyalty against perversion from France and the United states.

The Loyalists in Upper Canada (now Onatrio) were guaranteed the privileges which made it possible for the Canadian culture, based upon British laws and customs, to take root. A similar culture was developing in Nova Scotia and New Brunswick.

Although most of the Loyalists were of British ethnic origins, many were not. This resulted in a cosmopolitan, not an English, population from the first

As this historical sketch indicates, the colonies in which Canada's two predominant cultures developed were, in fact, founded nurtured, and financed by two races, the French and the English.

Unfortunately the principle of "British fair play" fell into disuse sometimes during the four decades after 1800 and the Canadiens' privileges were agin eroded. Buty they were restored in the quarter century prior to Confederation.

When the Provinces of Canada, Nova Scotia, and New Brunswick became federally united in 1867 these two cultures, given expression through the two languages French and English became, in fact, the cultures of Canada. The Canadians' believed that their language and culture were constitutionally secure, not only in Quebec but also among Canadien minorities outside Quebec. If this had not been so they simply would not have joined the Canadians in Confederation.

The Fathers of Confederation, Canadian and Canadien alike, also believed that the Canadien culture and language were secure.

But this story, as well as the story of how the Canadians all but strangled the Canadien culture after Confederation, has been told by Mr. Tim Creery, of the Ottawa Bureau of the Southam News Agency, in "French for the French in English-Speaking Canada". I recommend this publication to anyone who still finds the Canadien concept mentioned at the beinning of this article difficult to follow.

A P P E N D I X III

11455 University Avenue,
Edmonton, Alberta,
April 6, 1964

His Honour O.W. Allen,
Judge of the Court of Canadian Citizenship,
Immigration Branch,
10007 105A Avenue,
Edmonton, Alberta.

Dear Sir:

You may remember our conversation following the March 31 Court of Canadian Citizenship when I told you how shocked I had been to hear you speak of "The British Empire" instead of "The Commonwealth" and to hear you say that you couldn't altogether agree with those who claim that Canada is a country with two predominant cultures.

Our discussion only increased my concern. I believe that English-speaking Canadians who refuse to accept the bicultural concept of Canada pose a greater threat to Canadian unity than that posed by the Quebec separatists.

As long as the injustices of our present system remain, problems which may indeed tear Canada apart will continue to exist. The Commission on Bilingualism and Biculturalism is not creating them.

These and other points that we talked about are discussed in "French for the French in English Speaking Canada", a copy of which I am enclosing. If you should find any of the information used to support Mr. Creery's arguments to be inaccurate, I should be pleased if you would let me know.

Yours respectfully,

MRS. A.G. McCALLA

Encl.

Appendix IV
(copy)

CANADA

MINISTER OF CITIZENSHIP AND IMMIGRATION

OTTAWA, May 25, 1964.

Mrs. A.G. McCalla,
11455 University Avenue,
Edmonton, Alberta.

Dear Mrs. McCalla:

I should like to acknowledge your letter of May 9th, concerning Judge Orval W. Allen, President of our Court of Canadian Citizenship in Edmonton, Alberta. I should also like to compliment you on your article on biculturalism and thank you for sending me a copy.

I had the privilege of attending the special citizenship ceremony in Edmonton on May 13th, to honour Citizenship Week. I was deeply impressed by the ceremony and by the voluntary participation of so many local citizens on behalf of the new citizens.

It is my intention to convene a conference of Judges from our Courts across Canada in the very near future and the points that you have raised in your letter can best be discussed at this meeting.

I sincerely appreciate your interest and concern with regard to the administration of citizenship. I have visited a number of Courts recently and have found the overall procedures and ceremonies very satisfactory.

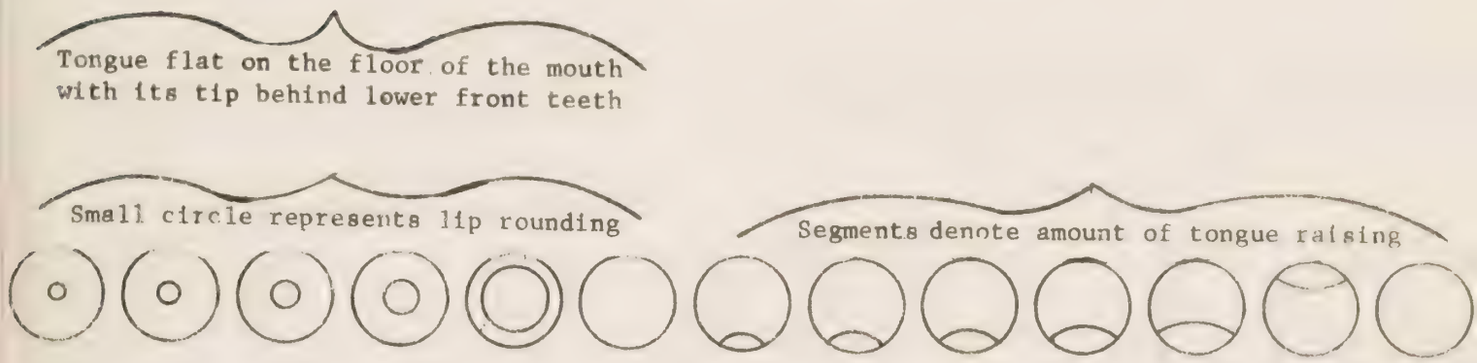
Yours sincerely,

Rene Tremblay.

Appendix V,a

English vowels arranged according to the resonator scale

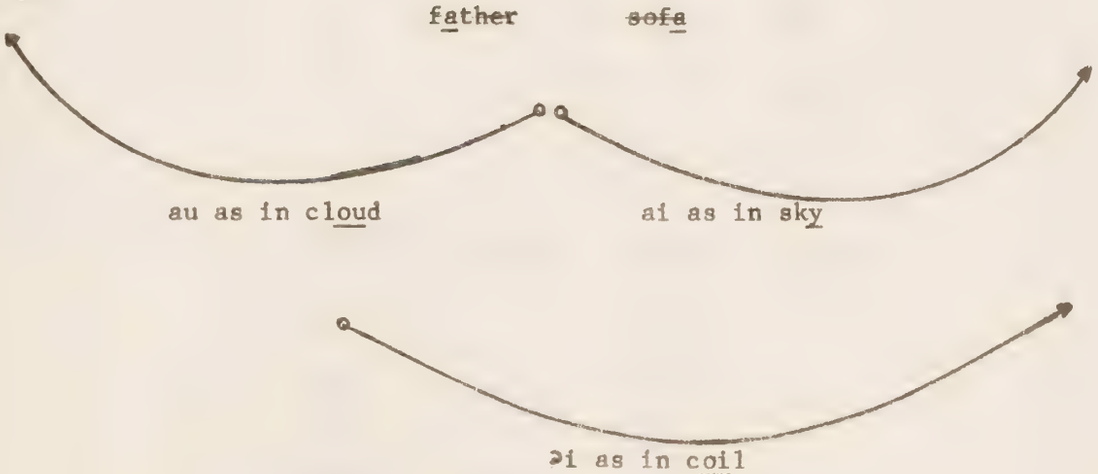
Large circle represents open throat and jaw



~~rowels~~:

u:	ʊ	ou	ɔ:	ɔ	ɑ:	ʌ	ə:	æ	e	ei	ɪ	i:
Through	good	tone	all	not	part	must	serve	and	then	shape	fit	speach
					father							

diphthongs:



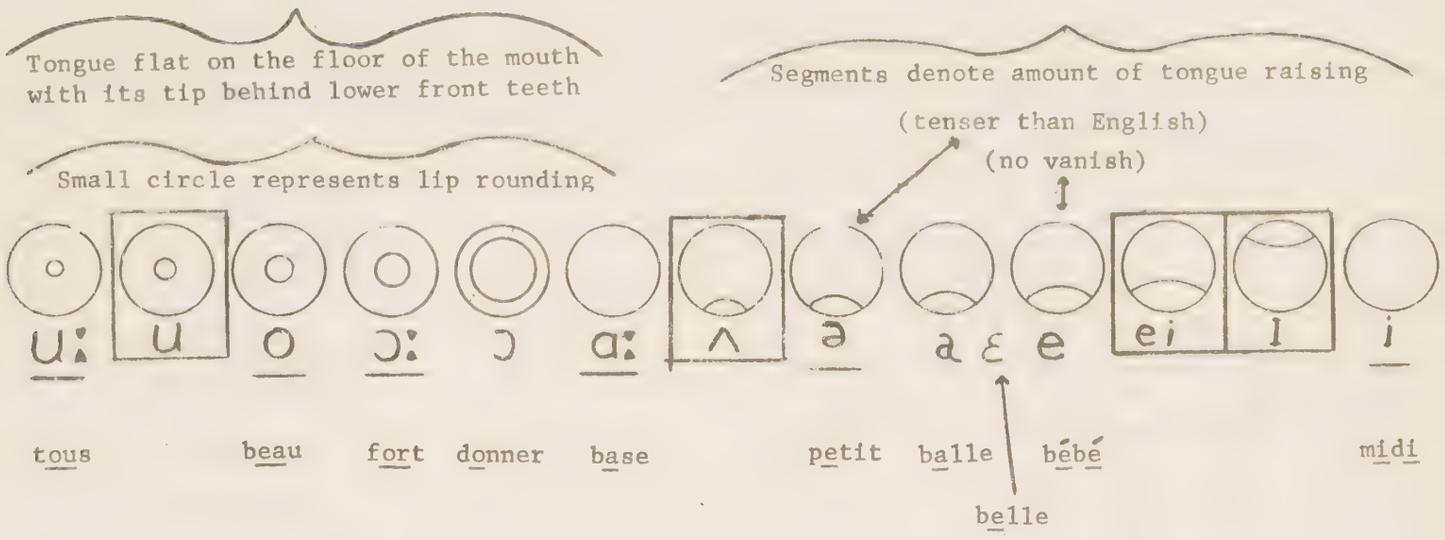
: Indicates that the sounds are long

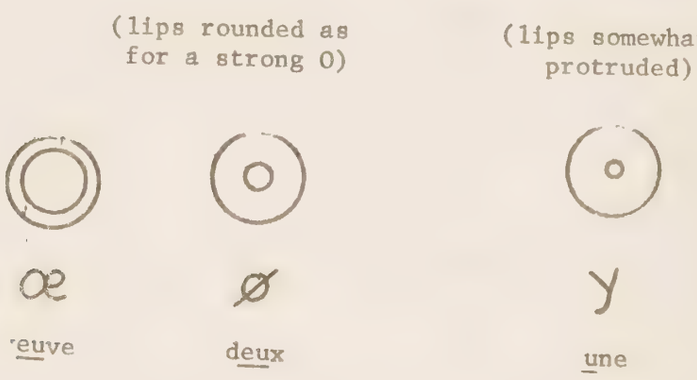
The vowel symbols underlined denote long vowels which may be prolonged.

Appendix V,b.

French vowels arranged according to resonator scale.

Large circle represents open throat and jaw.







: Indicates that the sounds are long

☐ No such sound in French.

The vowel symbols underlined denote long vowels which may be prolonged. Such prolonging makes it possible for the teacher to check students' sounds for proper positioning of tongue, etc..

A P P E N D I X V.C.

Consonants--English

voiceless	voiced
✓ p - pat	✓ b - bat
✓ t - to	✓ d - do
✓ k - cot	✓ g - got
✓ f - fine	✓ v - vine
✓ s - see	✓ z - zoo
ʃ - show	ʒ - television
tʃ - chill	dʒ jump
hw - where	
θ - think	
	✓ w - wear
	ð - this
✓ h - hear	✓ l - lamp
	✓ r - red
	✓ m - me
	✓ n - no
	ŋ - sing
	j - yes

✓ Indicates the 16 letters that are the same in the International Phonetic and English alphabets. This leaves 9 to be learned.

☐ no such sound in French

Consonants - French

p - papa

t - table

k - cabinet

✓ f - faveur

s - sauver

ʃ - chagrin

✓ b - debout

✓ d - guider

✓ g - gaieté

✓ v - laver

✓ z - zoo

ʒ - jour

✓ w - louis

---

h - se hérisser

ɥi - lui

✓ l - malle

✓ r - mourir

✓ m - madame

✓ n - nouvelles

ŋ - agneau

✓ j - jouer

☐ no such sound in English

780-811

APPENDIX V1

UNIVERSITY OF ALBERTA

DEPARTMENT OF ENGLISH

EDMONTON, ALBERTA
CANADA

12 April 1958

Mrs. A. G. McCalla
11455 University Avenue
Edmonton, Alberta

Dear Mrs. McCalla,

Thank you for letting me see a copy of your submission to the Education Commission. If you feel that it will be of help, you may attach my letter to your statement.

I certainly agree that all teachers should receive sufficient training in phonetics to allow them to know and improve their own speech and that of their pupils. It is not difficult to give this training.

A knowledge of phonetics is absolutely essential to the teacher of foreign languages; and the more the pupils know about the sounds of their own language, the more quickly will they master those of another language.

The multiplicity of so-called "phonetic symbols" found in certain dictionaries and in some texts on speech creates confusion in the minds of teachers and pupils; and I entirely agree with your suggestion that the International Phonetic Alphabet be taught. The only explanation that I have ever heard for some of the peculiar symbols used in certain books is that "they look like the sounds they represent"! The Dictionary Committee of the Canadian Linguistic Association, of which I am Chairman, is pledged to the use of the I.P.A. in any dictionaries which it will produce or to which it will give any editorial assistance. The Committee hopes to have a dictionary on the market within a few years and to have a description of the pronunciation of Canadian English available within two years.

Anything that can be done to improve speech should be done. Faulty writing, particularly in spelling, is often due to poor speech.

Yours sincerely,

M. H. Scargill, Chairman
Dictionary Committee
Canadian Linguistic Association

APPENDIX V11

April 12, 1938.

To: Members of the Alberta Education Commission.

Dear Members:

The brief with respect to oral language in the elementary and secondary schools in Alberta to be submitted to the education commission by Mrs. A. G. McCalla has been studied by me with great interest.

In support of it I would like to make a statement with regard to the system of phonetics designed and employed by the International Phonetic Association. It has been used for many years in most of the best modern textbooks dealing with foreign languages and with phonetics. Moreover, it is used in most of the greater dictionaries as the best method of showing pronunciation.

The arrangement of vowels according to the resonator scale should be of great assistance to both teachers and pupils in aiding them in the acquisition of a precise articulation.

In my opinion, the adoption of the suggestions contained in I, 4 of the brief would result in a substantial saving of time and effort in the study of the first language, French or English, in our schools, but an even greater saving of time would result when a second language was introduced. As for those students who study modern languages at university, I estimate that the time saved in the first session (six months) would amount to from one to one and a half months course teaching time if the students had already acquired "a broad working knowledge of international phonetics", for English or French or both English and French. Add to this the fact that many students take two or three modern languages and register regularly in courses on phonetics and similar labs while attending university, and it will be seen that the saving in time would be greatly increased.

The need for better teaching of oral language in the elementary and secondary schools is shown in another way. The teaching of modern languages at university is made very difficult because a great number of students have failed to develop precise articulation and a good ear for sound differences at the ages when they may do so with the greatest facility; viz. from grade three on and through High School. Such a situation is to be deplored, especially when it could have been avoided (and is actually avoided in other countries, for instance in Scandinavia, Switzerland and France) by the development of correct speech skills at the elementary and secondary levels of education.

Yours sincerely,

Dr. E. Von Richthofen
Associate Prof. of
Romance Languages
(University of Alberta

780-811

ADDITIONS AND DELETIONS FOR THE ENID F. McCALLA BRIEF TO THE ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Page 24, paragraph 113 - Please delete: "Note that the Canadian Dictionary published in 1962 is not on this 1963-64 list."

Page 28, paragraph 130 - After "dictionary was published" please insert: I was told by a member of this committee in January 1965 that their dictionary, to be published in 1967 by W.J.Gage under the title A Dictionary of Canadianisms on Historical Principles will use I.P.A. It was stressed that "this represents a significant breakthrough in educational publishing in Canada."

It was at first thought that the three school dictionaries, Canadian English: Beginning Dictionary, 1962 (the first on the Alberta Department of Education list of authorized dictionaries); Intermediate Dictionary, 1963; Senior Dictionary, 1967; also published by Gage would use the I.P.A. These turned out to be a purely commercial venture, however. They are based on the American Thorndike Barnhart series and use the pronunciation key used by the U.S. publishers.

Please delete the sentence, "The Canadian student needs...."

NO.: 780-811

TITLE: Brief to the Royal Commission on Bilingualism and Biculturalism submitted by

AUTHOR: Enid F. McCalla
Edmonton, Alta.

Brief of 29 pages; 16 recommendations plus 22 pages of appendices

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REMARKS OF ANALYST: The main theme of this brief is that Canada is a bilingual and bicultural nation in which Canadians everywhere have the right to be educated in their own language. The author feels that instruction in the second language should be universally available. Her presentation deals with the International Phonetic Alphabet as a means to this end. The brief is somewhat discursive in presentation with some repetition of material.

ATT.: RESEARCH

Method of paying for Northwest Territory: page 6, para 26.
Participation of Quebec in suppression of Riel Rebellion: page 6, para 26.
Procedures and practices in Canadian Citizenship Courts generally: pages 8, 9 & 10.
French radio station CFHA in Edmonton: page 13, para 61.
Teaching of History in Alberta and Alberta government's censoring of texts: pages 17, 18, 19.
Feasibility of classifying Canadian literature of both languages under one head in public libraries: pages 14 & 15.
Ukrainian as elective language in Edmonton high schools: page 21, para 101.
Teaching of French in Edmonton public schools: page 23, para 112.
Advisability of utilizing the International Phonetic Alphabet in language teaching: pages 23 to 29.
Dictionaries using the International Phonetic Alphabet: page 23, para 112.
Dictionaries authorized by the Alberta Department of Education: page 24, para 113.

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I - Bicultural and Mosaic
II - A Little Canadian History and its Application to Bilingualism and Biculturalism
III - Letter to Judge Allen of the Edmonton Citizenship Court
IV - Letter from Minister of Citizenship and Immigration
V - Charts and Diagrams dealing with the International Phonetic Alphabet
VI - Letter from Chairman, Dictionary Committee, Canadian Linguistic Association
VII - Letter from Associate Professor, Romance Languages, University of Alberta.
VIII - Letter from Acting Chairman, Division of Secondary Education, Faculty of Education, University of Alberta.

I - Definitions (page 5)

Bilingualism and Biculturalism mean French and English languages and cultures. The words "Canadian" and "Canadien" should replace English and French speaking and are so used in the brief. All Canadians together are referred to as "Canadians"

II - Point of View (pages 5 to 7)

Canada is a country of two predominant cultures.....(which) do not differ in all aspects". To each of these belong people of the root ethnic culture and any Metis, Indians and Eskimos who have been assimilated into it as well as any immigrants and their offspring who are identified with it. Through the participation of French Canadians in exploration and settlement of western Canada "there was an important Canadien culture, which was given expression through the French language (,) developing in the north and west before the western provinces were formed". The author implies her belief that section 93 of the B.N.A. Act guarantees French education across the country and speaks of "laws that were passed by the provinces and the North West Territories after Confederation (which) inhibited, suppressed, or shut out the right of the Canadiens to an education in French". These laws should have been disallowed by the Federal Government as abrogating the rights of Canadiens gained through Confederation and previous legislation of the British Parliament.

III - Personal Experience & Ideas (pages 8 to 13)

1. Federal Administration

The writer attended Edmonton Citizenship Court and there heard references to Canada and "other countries of the British Empire", to the multi-culturalism of Canada and to the abstract value of the monarchy from the presiding judge of that court in the course of his remarks from the Bench. In private conversation with this judge the writer discovered his attitudes to be negative as far as the work of the Commission, or the need for it, is concerned. A letter to this individual is included as Appendix III. A statement of the above was sent to the Minister of Citizenship and Immigration. A copy of his reply is included as Appendix IV. The writer gives a further historical background for

her belief that bilingualism and biculturalism must be nation wide. Canadian French and Canadian English must be accorded a special place because they are the vehicles of Canadian culture, a culture which no foreign languages can adequately express. The numerical strength or weakness of the French in proportion to the rest of the population has nothing to do with their right to an education in French.

2. The Role of Public and Private Organizations (pages 11 to 15)

The author cites radio station CHFA, a French station which until recently was privately supported, for its value to her family in learning French. She makes the point that some non-Catholics "are frightened away from this station because it exposes them to the Catholic religion". To the "French Canadian Associations" is given the credit for having preserved French culture outside Quebec. One drawback of these associations is their espousal of the Catholic cause which results in a certain reluctance in some non-Catholics about joining. Associations such as these are valuable to both cultures and potentially to Canadians in general. Because of our national bilingualism it is not always easy for our people to recognize manifestations of our two cultures. However, the problem is not brought closer to solution by, for example, the failure of the Edmonton Public Library to distinguish between Canadian and foreign literature. This library seemed to base its handling of non-English books upon population figures rather than upon an awareness of the value of Canadien culture to all Canadians.

3. Education (pages 15 to 29)

Ignorance of French-Canadian rights on the part of most people of non Anglo-Saxon or French origin as well as many of Anglo Saxon origin is the fault of the Department of Education which does not assume its responsibility to teach the fact. The author details some of her experiences with the educational system as a pupil, a teacher and a mother. She describes how in her contacts with the system in her first two roles the French-Canadian fact never came through. When a book which presented a balanced picture, The Story of Our Prairie Provinces by Dr. Joseph Scott, did come along it was allowed to go out of print. In 1958 the expulsion of the Acadians was omitted from the grade four or five history text in use in Alberta. Many of these deficiencies have been corrected, but, still, "the Canadian fact, at least in the West,

and the history that supports it is just not getting through". The author seems to feel that perhaps "histories have to conform with Government of Alberta policy on bilingualism and biculturalism", a policy which may not be overly sympathetic to French outside of Quebec. On the other hand, the author feels that the government may be putting too great a stress on the contributions of other ethnic groups. She cites the Ukrainians as an example.

The Department of Education has also failed to provide adequately for the teaching of French. The author is of the opinion that this is only done properly in some of the Catholic schools. The remainder of the brief is dedicated to an exposition of phonics and of the International Phonetic Alphabet, but as they are covered in the recommendations they have not been summarized.

Appendices (following page 29)

Appendix I, (page 1) Bicultural and Mosaic

This is an article by the author which appeared in the Edmonton Journal, April 23, 1964, Quebec is congratulated for its social progress since the end of the Duplessis regime; the use of Canadian, Canadien and Canadians is explained and culture is defined. The major part of this essay is dedicated to proving that Canada is not multicultural.

Appendix II, (page 7 of appendices) A Little Canadian History and its Application to Bilingualism and Biculturalism

In this unpublished essay the author attempts to provide a historical rationalization for the rights of French Canadians to their own culture and language both within and without the educational systems of all the provinces.

Appendices III & IV

These are letters to Judge Allen of the Edmonton Citizenship Court and to the Minister of Citizenship and Immigration.

Appendix V

Illustrations of the phonetic system advocated by the author.

Appendices VI, VII, & VIII

Letters in support of the phonetic system advocated by the author.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 780-811

Enid F. McCalla
EDMONTON

A. INFORMATION ON INDIVIDUAL

No information

B. QUESTIONING OF WITNESS (ES)

PROGRAMME AND LIAISON SECTION

p. 1 para. 3 Conclusions and recommendations	Q. 1	I don't quite understand this paragraph. What do you exactly mean when saying: "...Canadian English and I suspect Canadian French has failed to develop concise and precise Canadian expressions to distinguish her people and her cultures from those of the two founding races..." Then you suggest that this situation be studied and corrected. Are you referring to education, history?
p. 1 para. 4 Recommendations applying to point of view	Q. 2	The two recommendations presented here seem to contradict one another. While the first suggest Federal control over education the second calls for provincial legislation.
p. 5 para. 19	Q. 3	Wouldn't the expression of "Canadian Culture" designate the over all Canadian Culture?
p. 5 para. 22-23	Q. 4	"... any Metis, Eskimos and Indians who have been assimilated by this culture. Would you tell us why you think that Metis, Indians, and Eskimos have been assimilated?

21/7/65

M A R T I N E A U B A I E F

A PRESENT DAY STUDY AND OBSERVATION

PRESENTED TO THE

ROYAL COMMISSION ON BICULTURISM

AND BILINGUALISM

march 1 9 6 5.

Respectfully submitted

L M A R T I N E A U

MONTREAL QUEBEC CANADA.

The Royal Commission on Bilingualism and Biculturism is composed of a very serious and sincere group of men, dedicated to their work, hopeful that information can be obtained, facts assembled, conclusions reached, steps taken and a crises and clash between the French speaking and the English speaking people in Canada avoided.

Their hearings, however, are bound to be misleading because on one side are the irate, vigorous "hungry" minority demanding more and more with each day, and moving as a result of powerful emotional drives, and the easy going, traditionally silent majority trying to be fair and decent, and trying to guide themselves with reason.

This is like a man driven on by fierce and blinding fury attacking someone who is trying to be gentle, fight a draw and observe the proper rules and regulations of boxing. The result, unless the sporting gentleman wakes up, is a foregone conclusion that he will find the reasonable man in a fight is finished.

On every hand there is brief after brief indicating the injustice visited upon French-Canadians by the English-Canadians, lists of demands by French-Canadians of things to be taken from English-Canadians, and many claims which sound well, seem to be democratic, but are absolutely anti-democratic when examined in depth.

There are so many false assumptions that some of them should be challenged at the outset

(a) "Bilingualism" is an impossible concept unless every English word or phrase is preceded by a French word or phrase, or unless a person speaks in one language and t he other person answers in the other language. As soon as t wo French speaking people converse bilingualism ceased to be. This is a very misleading phraxe and descr̈iption and the more it is repeated the more it sounds like one language. The Commission should serious think of requesting the government to change this in its title to "Two National Languages". In this way the misleading notion that bilingualism is some sort of a combination of two languages would be ended.

(b) "Biculturism" is equally misleading. The Roman-Catholic, French-speaking culture of the French-Canadians based primarily on the Jesuit principles has no common ground with the practical cultures or varying cultures of the Englixh speaking people of Canada. The "thinking" processes are different social life and all activities are different. The fact that in Montreal there is virtually no social mingling whatever, and all organizations are along racial lines, all charities along racial lines, and every group divided accordng to French speaking and English speaking (with about 2 or 3 excpetions) means that there cannot be "biculturism". However the Commission could change this part of its title to "To Simultaneous Influences On National Culture" rather than creating the impression that the two cultures h ave any chance whatever of mingling and becoming one thing under one name.

(c) There has never been anything to stop French-Canadians from conducting business in their own language.

(d) There is no proof whatever that speaking two languages increases appreciation, self expression, efficiency, or anything else. It must be recognized that the learning of a second language takes time that could be used in learning some other cultural attainment. The widely accepted idea that two languages "improves a person" is subject to challenge. It is probably untrue.

(e) The constant reference to "founding races" is a fallacy. The people who came from Normandy had no intention of founding very much but came to exploit the country, were trapped here and remained. They were not the firstinhabitants of the country, they were not in a majority, and even if they had indeed come as a race to found a country their claims would haveno relation to the language problems of the day.

(f) Suddenly everyone---managers of Retail Credit organizations, s cout masters, wives of University graduates,Engineers and every o ne else--is an expert on constitutional law. Scores of persons speak of "duscrimination", "repatriation of the constitution", "rights and privileges of minorities" as if they knew what they were talking about. Very few have ever read the British North America Act, and they are quite unaware that the British North America Act was strongly encouraged and supported by the French-Canadiansof that day who felt that this was their greatest protection. They wanted it at that time and they were given what they wanted.The "experts" now commenting are unaware of the true constitutional precedents.

(g) The constant attacks on the "English speaking minority" for having exploited the "French speaking majority" are not answered because in the first place they are ridiculous as the French-speaking majority always had the complete and overwhelming political power in their hands bu t supported overwhelmingly their choiee of government, but no arrangements by English speaking people were ever forced on French speaking people and they always had exactly what they sought.

(h) It is interesting to try to understand the nature of the philosophy of people bound by a solmen covenant such as the British North Aerica Act into which they entered into with goodwill suddenly now that they feel that they can gain some advantage by changing it that everything which pleased in the past shall suddenly have an evil visage.The BNA act served well to protect French-Canadians in the past and will do so into the future.

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(i) The important thing that the English speaking provinces should study, understand and discuss--and they maybe their discussions will perhaps take another turn--is who is going to pay for the tremendous increase in taxation as a result of oilingualism. There can be no doubt that the cost of duplicating all public facilities for education, hospitalization, public service for all kinds under the separazte state of Roman-Catholic French-Canadians and others is very expensive. The present standatds of taxations in municipalities and provinces where there is unilingualism will have to be changed radically to pay for the increased costs of operation, the decreased efficiency, the duplicated staff, the increased cost of translation, printing and all facilities which are so expensive and required in any sort of a two-language community. It could be estimated that municipal and provincial taxes and costs would go up at least 20% in a two lanauge enforced province.

(j) The English speaking provinces would have to realize at once that public office would be closed off to anyone unable t o speak the two languages, as it is in the Province of Quebec, and that they should make sure that it is within tjeir ability to speak the two languages, in fact they have mastered the two languages, before accepting the first concessions which will lead to two languages being requirement of public office.

(k) (k) The fact that religious teaching is so closely linked with French language education is a point that many of the English s peaking provinces do not understand or realize. The fact that any concession in the way of two language education requires the change of the legislation concerning religious teaching and control of schools through religion .

(l) It is a known fact that the two countries most often citied-Belgium--is bitterly divided on its basis of two languages, that o ne group does not meet, mingle or fraternize with the other under any circumstances, and that Switzerland which is cited as a tri-lingual country is not. Switzerland having an official single language in each community, with the other languages being secondary, and there is nothing but hostility, and no intermingling of the three different langua ge groups except thrcugh financial necessity and there is strong mutual distrust and hostility.

(m) Statements have been made indicating that the great majority of leading executives in Canada are unilingual which is interpreted as being discriminatory against French-Canadians executives the majority of whom are bilingual. The truth is that bilingualism may possibly ruin the ability and judgement of a man to be a top executive. It may be possible to find proof that the addition of a second language creates decision-confusion in theminds of executives and the reason that so many executives are unlingual is that two languages produces inferior executivesx It is noteworthy that the great and wealthy money makers of the world over the past centuries, except the Greek shipping magnates possibly, and some Scandenavians have been unilingual. Ford, Rockefeller, Getty, Hunt, Dupont, Carnegie, Rhodes and hundreds of others who ammassed great success financially spoke only one language.

(n) There is great question whether "culture" as it is considered today is understood. If it means "way of life" then "bi" meaning two waysof life at the same time is quite impossible. If it refers to the arts of a certain group then it is possible to have an expanded culture, but not a two-culture country any more than a two-painting painting can exist. However it must be remembered that Canada is a pioneer country with many persons living not far from survival level despite the press propadanga about the gteat prosperity and welfare, which is theopposite to culture, should be considered as more important in this pioneer country than culture.

(o) For the Commission to have a proper, reasonable and balanced response outside the Province of Quebec the English speaking Canadians should be exposed to a number of specially authorized and assigned speakers who would tell the English speaking people the tnnemanandmnnddemmfeelings of the English speaking minority of the Province ofQuebec so that their judgement is not based upon newspaper reports of the "guilty" of the English speaking people of Quebec.

(p) It is important that the English speaking people of Canada must recognize that embracing "bilingualism " in a small way is equal to pregnancy in a small way. The results will come later and they will not be premature, and they will not be undernourished or undersized. In fact they will be much bigger than expected.

(q) It is now readily apparent that in the Province of Quebec in government service even the English-French speaking English Canadian is not likely to obtain employment. The atmosphere does not welcome English Canadians in any government position. In business the executives are so frightened of demonstrations outside their buildings that they are even afraid to hire French Canadians with English names if they can get French-Canadians with French names.

(r) There is one consulation for the English speaking people of the Province of Quebec who will not be able to obtain any kind o of employmentin the near future. The discrimination gainst them will be the same as has been practised widely against the Jews and as a result they will have to work twice as hard, with double efforts and they will have to open the businesses to survive. There is no question that discrimination gainst the Jews has contributed to their magnificent success in business and it is hoped and expected that the present and growing discriminatio n against employing English-Canadians even by English Canadian companies will lead to their going into enterprise on their own and becoming EVEN MORE very successful.

(s) It is important to study and understand the sources of the various briefs. If a Scout organization is not accepted because it puts "religion" in its title which is opposed to the principles of scouting who do not recognize or accept differences of race, religion or wealth then a "brief" gives them an opportunity to air the grievance which would damage the first principle of scouting. Credit men "boost" bilingualism as half or more of their members are French speaking, and so on down theline. Business is in business and true expression on their part is dictated by dollars and cents advantage.

Page 6

(t) There has been suggestions that the "true history" of Canada be written as a joint book for all people. For example one theory is that Dollard Des Ormeux was an ex-criminal from France who sought to rob an Indian fur expedition and was killed for his efforts, while another theory is that he was a noble self sacrificing man who went out and got killed for some misguided idea of saving Montreal. Will the ugly facts or the much more inspiring legend be accepted. It is perhaps better to allow the two different groups to cherish their legends rather than facts which might not put a rosy light on the past which is now judged on present concepts when at that time our present concepts did not exist. History books cannot be united.

(u) Doctors have put forth the idea that there should be an intermingling of French and English much more in the hospitals. Those who have the responsibilities of having hospitals properly staffed would shudder at the first requisite in hospital help being ability to speak French and English not efficiency. The added complications of conducting operations bilingually is likely to cost a lot of lives, while the importance of medical care cannot be put into the area of "hoping the person understands two languages". Operation of hospitals, for example, is almost impossible in criticial areas in two languages.

(v) The whole idea of Two National Language and Two National Cultures Country places so much more of the lives of the people in the areas of political control. There must and wil l have to be criminal and civil charges to use to enforce these potential regulations and there is no doubt that this will further congest our courts with a new kind of "crime" against culture and lingualism.

(w) The requirements that all Federal government employees in health and welfare as recommended by a group of French speaking doctors would be a horror and nightmare to those in areas where there is a grave shortage of health and welfare workers and they would be barred from hiring them unless they had two languages, which is quite impossible, and there would be less workers in these vital services if they found out that their employment would terminate if challenged by incapable, incompetent, competitors possession the first requiremen t of two languages.

(x) There is no question today that an equally capable English speaking Canadaian will be passed up in promotion when considered with a French Canadian even if they are both equally bilingual. This is based on fear by big business of be accused of not having enough French-Canadian executives, and also because the demands of the French-Canadians are so strong, and the attacks so ruthless and without reason but with great emotion that the big businessman anticipates troubleand passes over the English CanadiaN even if equally or slightly superior.

(y) There is good reason to believe that a great many of the 12 million who do not speak French in Canada are unable to learn i t, and if they could they would be better off devoting that amount of time or money to developing other skills because their chance to use French will be very limited, except into their own tape recorder, because they will never visit the Province of Q uebec, or France, and they dont want to visit either and they know no one who speaks French, and they have no contact with the French speaking people in their community,and if they did those persons would speak to them in English anyway out of preference.

(z) The whole concept of this Commission seems to be designed to make an "elite" or "ruling" class out of those who speak French and English, and in view of the fact that the 12 million who do not speak French are unable or cannot or will not ever learn to speak French this is sentencing them to be members of the "employee" class, or "servant" class while the two language elite which will be predominantely French-Canadian slowly monopolize allhigh posts in governments, and other places where apy kind of commercial or political pressure can be exerted.

It is very respectfully pointed out that the name of the Commission should be changed to the Royal Commission on Divided-Lingualism and Divided-Culturism. and that the discussion of "equal partnership between the t wo founding races" is erroneous because euqal partnerships either do not exist or cannot work, and there are no "two" founding races, and the French-Canadians are not actual "founders" of Canada despite claims to this effect.

This doesnot alter or change the high respect and regard that must be held for the Canadians of French language and culture who are now demanding so much after choosing to be satisfied for so long with their way of life. However it does point out that the concept of a "bi" culture or "bi" lingualism is a violation of nature which demands that a thing be whatit is, not two things at once.

Therefore it must be recognized that the French speaking people of Canada who are now demanding so much are doing so on the basis of intense emotion, while the English speaking people of Canada are quite baffled and in many cases unaware of the depth of intensity of the emotion felt by the French speaking people. The English (which refers to the entire population who do not follow the French language-culture) apply reason to the situation and are bewildered and believe that it cannot be happening while the French (applying to those of the French language-culture) feel that it is a perso nal test of their manhood and womanhood to dominate after being unsuccessful in the past during war and peace.

The concept of "equal partnership" between a group one third of the size of the other eliminates all of the rules of democracy which is based upon the government of the mamority of the people, for the majority of the people, by the majority of the people and not government of the majority of thepeople by the minority of the people.

It is quite obvious that if the minority has equality it has a right of veto. If it has a right of veto it has the power to control the majority.

Therefore "equal partnership" must be considered as abrupt and complete abandonment of the principles of democracy in favour of potential dictatorship by the minority.

Recently a group of women were organized by persons at the Univesrsity of Montreal.

Their brief was most agressive with thirty two conditions all aimed at damaging,reducing, interfering with the majority of Canadians, and taking from the English speaking Canadians in the Province of Quebec all of their rights.

Such an agressive and almost insulting challenge against theEnglish speaking people of Quebec and of Canada cannot go unanswered and the 32 conditions proposed by this group from the University where many of the separatists are most active should be answered.

1. If bilingualism is recognized across Canada the tremendous extra cost of dual languages,the reduction of employment to English people who cannot speak French, the inefficiencies, divisions, tremendous cost of enforcement of justice will be so shocking that the taxes will have to be greatly increased, many avenues of employment will be closed off, and the rest of Canada will be damanaged beyond repair by the spread of bilingualism, by the inefficiences and expenses It is most important that the rest of Canada should wake up to the fact that what they believe is unbelievable is being seriously advocated in the Province of Quebec for their provinces.

2. That "bilingualism be regarded as an asset amoung equally g ifted candidates for federal civil service" is unfair and discriminatory against all those who are not French speaking. The French speaking have the benefit of the English language cuiture of the United States and so become bilingual. The English speaking arenot bilingual now and never will speak French no matter what efforts are put forward. Therefore to choose men for scientific, technical, political or other duties with a weighted advantage to the French-Canadian is unfair and discriminatory. It is quite certain that after 250 years the English speaking Canadian does not speak French they are not going to learn suddenly out of fear, and there is some doubt that it is possible for them to learn.

3 . It would become obvious that if civil service examinations are prepared in English, and then prepared in French they will not be the same examinations and it is quite possible by certain word changing in examinations to give an added advnatage to one group. The "separate" examinations that French speaking candidates would like to write does not assure that they will be equally as hard as the examinations that others would write. D ifferent examinations to different language groups offers too much chance for discriminatory advnatage.

4.That Canadian diplomacy in other countries reflect the fact that Canada is bilingual. Certainly in Paris they should speak French and in London, Washington and elsewhere English. However the fact that the most competent men in certain areas might be barred because they are not bilingual is a disaster for the country which will be repeated increasingly until full control of all such appointments go to bilingual persons which is actually French speaking Canadians.

5. The proposal to eliminate English in the province of Quebec by making it a "second language" like Italian,German and such like is a clear indication that the majority of the Province of Quebec wishes to abuse the minority in the Province while demanding minority advantages over the majority in the rest of Canada. The English speaking minority in the Province of Quebec has

never had any more rights than it was guaranteed under the British North America Act, and the feeling of wiping out the English language in the Province of Quebec has long been strong in the minds of the minority. There is little doubt that if the British North America Act gives the Province of Quebec complete rights within the province the English language will be immediately eliminated, and the English speaking people have to find a home elsewhere with the disappearance of their language .

6."That all municipalities in Montreal have a few bilingual employees" is a ridiculous statement. It is not necessary for all municipalities in the far places in Quebec to have a few English speaking employees. In fact in many communities there are no English speaking people to be found. In the places like Point Claire, which is 90% English speaking there are French speaking employees, in fact a majority on the council and the mayor are Canadians of French ancestry but to try to make this compulsory is discrimination.

7 . As long as the religious organizations control the education the system must continue inefficent as it is. If all school tax revenues are collected and then children sent to school without regard to religious control of the schools, or religious teaching, this proposal can function As long as schools are in effect extensions of the Church and are forced to bear the labels of the church this proposal of a "pool" of school taxes is not practical.

8. That "French Canadians use their mother tongues in dealings with all commercial enterprises" is typical discrimination against English speaking people and efforts to force English speaking people out of jobs. This does not show a spirit of friendship but one of agression and punitive hostility.

9."That Montreal hotel owners create and maintain a French atmosphere" is a very rash proposal. Such a place as the QueenElizabeth Hote l having cost the taxpayers of Canada some $25,000,000.00 is built on a basis of practical efficiency for visitors who are not interested in race, religion, or emotional conflicts. They seek accomodationin a city and "French atmmsphere" is not what is wanted. This is a tourist promotional gimmick and has no

place in a serious presentation of this nature. It is obvious that motels, for example, which provide a great deal of the accomodation in the area and are a development of the US "culture" cannot be twisted around to appear to have "French atmosphere" of a counterfeit nature. In addition a very great number of visitors to a city are here strictly on business, arehere many times over, are not French speaking, and arenot impressed by or willing to pay the extra expense of having special atmosphere created, arranged and maintained for them.

10. The forcing of French language on posters, signs, office papers, stock certificates clearly indicates that if it comes within the power of some French speaking people the English language and the people that speak it in the Province of Quebec will not remain very long. Fortunately as long as the British North America Act is not handed over to those who would wish to promote the F rench language at the expense of survival of the English speaking people the latter will be protected. The impertinent suggestion that English names be changed to French names goes beyond anything previously conceived. Nowhere in the world is it necessary for an honoured organization to change its names to conform with mmmm polilical extremists an d it is presumed that the next step would be that people would also have to change their names or they could not name the business after themselves. This condition should give serious warning to the rest of Canada when given under the imprint of the University of Montreal "omans Association that the eliminati on of the English language, and the names of English people is being sought after.

11. While "English" speaking French seems to be pleasant, and "French" speaking English equally so there should be no compulsion for anyone tospeak more than one language. They can be forced to take it as a subject at school but no one should be forced to speak a second language under any circumstances. It should be a matter of choice and they should be protected from being forced by their rights in the law.

12. The proposal that English raio and TV stations be "encouraged" the learning of French by programs in that language makes it c lear that radio and TV pressures and censorship by government is contemplated because "encouragement" can only mean "pressure" Any efforts to pressure the communication media to broadcast foreign language programs, or French on English, or English on French has met with dismal success so far. There is no reason w hy the English speaking people with limited time for the enjoyment of TV and radio be forced to listen to a language they do not understand. Furthermore it is significant that there was no suggestion that French TV and radio stations be "encouraged" to broadcast in English which clearly indicates the one sided aspect of this unwelcome proposal.

13."That French speaking minorities in other provinces enjoy the samd privileges as the English speaking minority in Quebec". This is a point of agreement. The Englisn speaking minority in Quebec enjoy no privileges whatever. They have their rights guarantted to them, and they suffer seriously at all times by discrimination and have always felt it even if they have not expressed it. The constant fear by the minority of the majority w as only intensified recently by the bombings and killings by t he members of the maj ority against the minority. As a result of the English speaking minority in Quebec receiving no privileges whatever, the French speaking minorities in the other provinces should receive no privileges. The Provinces cann ot grant what they demand as privileges legally as rights .

14.TLhat Federal services make bilingualism obligatory is easily said but impossible to execute. This would serve to make the RCMP a French-Canadian force entirely, and if bilingualism was necessary in the military services there would not be an army, navy or air force simply because there would not be enough men. It is a well known fact that you cannot train, and command into action a police or military force bilingually. For example the police of the City of Montreal are almost entirely French language trained and functioning despite bilingual potential. However women connected with the University of Montreal are hardly able to express an opinion of any weight whatever on what is possible

is possible in military operation. To make the Army, Navy, Air Force, and even the RCMP subject to an emotional language promotional plan is to end the efficiency of all these forces. If the Canadian forces in World War I and world war II had demanded bilingualism as a first requirement to participate in the defence of Canada then Canada would not have been defended by very many Canadians. The Canadian government should consult with the heads of the armed forced and once and for all obtain a clear statement on the possibility of conducting bilingual defence of Canada, and if this is to be a means of avoiding military service if you cannot speak two languages.

15. The emotional idea of "legislating language" becomes apparent in trying to force French-Canadian employee quotas on all commercial companies in Canada. For example a bricklaying firm in North Battleford Saskatchewan employing Italian, Indian and English speaking employees would be forced, under this suggestion, to discharge some of their staff to take on French-Canadians. This would be rank discrimination. A businessman could not employee a staff of three members of his own family without fear of prosecution because they did not come under the French speaking employee legislation. How ridiculous can you get? How do the wives or graduates of the University of Montreal presume to dictate who a man can employee and must consider language qualifications above ability.

16. There are many communities in Quebec where no English is ever required in the public services. There are many communites in other provinces where no French is required in public services. To endeavour to "force" upon the other provinces French speaking employees almost seems like trying to "plant" representatives of Quebec in these jobs. What if there are no French-Canadians available for these positions? Should the public service break the law or should they cease to function?

17. The suggestion that in Ottawa there should be a Federal area in which "both cultures" should have equal rights is interesting because it brings up the fact that if the minority is equal to the majority, when the minority increases in numbers to equal or exceed the majority what will happen then? The "equality" of a group one third the size of the other is obviously not democratic which is based in ancient tradition on the will of the majority. However the taking of Ottawa as a Federal district is along the

lines of all claims which requires that the English speaking Candaians give up everything that is desired by the French speak ing Canadians, but as far as can be seen there is nothing that is offered to the English speaking Canadiansin return.

The important matter at this moment is for the English speaking Canadians to be aware that their reason, which dismisses the p roposals, is facing strong French-Canadian emotion which increases in pitch with the publicity and propaganda which establishes as "truth" all sorts of wild allegations.

The English speaking people should realize that"equality" ac tuaally means that the six million French voices shall b e equal to the twelve million other voices in Canada which is not exactly equality no matter how it is concerned.

Furthermore "equality" of a minority is actually control of the majority through the power of veto.

And it is important for the English speaking people before they even consider acceptance of the first official steps of bilingualism of their provinces to see what progress they can make in learning to be bilingual.

It becomes obvious that if it is possible to exabtish French language schoools, high schools and Universities in the various provinces it will soon become obligitory to have law, commerce and all sources of employment bilingual. What if the English speaking majority suddenly discover when they go out and try that for any reason--and there are good and scientific reasons as well as social, mental and economic reasons--they positively cannot learn to become bilingual. Then the employment opportunit ies for their children are greatly reduced, promotion in business is cut off, government employment is closed, costs of operation of everything is increased, opportunity to obtain elected office is ended. Therefore the English speaking people in theother Provinces should personally master a second language to see if it is possible for them to do so before they pass over the control of their province of those who master two languages.

It is very important to realize that the true and free expression of the English speaking people of the Province of Quebec has not been given because the indivddual does not wish to be subjected to prejudice, punishment or agressive acts of any kind as has happened in thepast in the taking of lives, destroying of property, theatrs, beatings and other acts of extreme violence.

Therefore Canada as a whole is not aware of the grave tension and fear in the hearts of the English speaking people of the Province of Quebec in relation to the agressive efforts to take from them the rights to their language under the British North America Act, and the fear that they may be abandonded to this by misguided English speaking Canadians in the rest of Canada.

In final conclusion it is felt that the tremendous emotion being shown by the French speaking Canadians for all sort of positions in order to dominate the rest of Canada by "equal power held by a minority" is not so much because of language but because of a great emotional demand for self expression based on lengthy historic dissatisfaction with their own past way of life.

There is no question that the new vigour of French-Canadians, now they are no longer under close religious control, can be creative in politics, commerce, science, and all phases of endeavour.

However the efforts to eliminate English language and people from the Province of Quebec, and to take steps to gain "control by minority equality" of the other provinces is a very serious matter which must be considered by all English speaking people who are quite unaware of the danger facing their way of life.

In final conclusion it must be said that the French-Canadian people are entitled to obtain everything they can obtain by one means or another for their own benefit if the other perso ns are not alert enough to safeguard their hard won position in life

It is significant that the word "bi" placed before language and culture negates it and corrupts it just as much as it does if placed before the words denoting the differences between masculinity and femininity.

It is very important that the enthusiasts following the deliberations of the Commission must not be misled into the idea that there is general agreement because as far as the French-Canadians are concerned there are hundreds or individuals and organizations who have been actively engaged in exciting, organizing and whipping up the emotions of those making the demands. So far there has been no active organization of those who would arouse their reason to resist the demands.

When, as and if the emotional desires of the very fine French-Canadian people with their aspirations for more money and greater earnings to purchase a better life, come into headlock contact with the reasonable force of the English speaking Canadians who recognize that such a thing as equality cannot exist and they must either be dominant or submit, then there can be much more serious conflict than at the present.

The important responsibility of the Commission is to assure all persons that hopes for changes should not rise too quickly because if after some 200 years of contact between Engoish speaking Canadians and French speaking Canadizns there are only about 2% in the Province of Quebec who speak both English and French, and there are only about 10% in all of Canada who speak both English and French then it will require another 200 year with vigorous effort, and tremendous expense to make Canada reach the suprising figure of being 20% bilingual.

And when a country 200 years from now can become 20% bilingual it will be time to consider the enforcement of these regulations which must become backed by criminal or civil law to have effect, and even then there is good reason to ask why a country that is 20% bilingual should be controlled by this element and not by its 100% qualifications in other areas.

No. 6 File 740-203

MEMOIRE SOUMMIS A LA COMMISSION ROYALE D'ENQUÊTE
SUR LE BILINGUISME ET LE BICULTURALISME

Monsieur Maurice Martel,
Case postale 146,
Ancienne Lorette, P.Q.
le 6 décembre, 1963.

1. Le bilinguisme que la plupart de notre élite veut voir s'implanter au Canada entier est mal compris à mon sens. Le bilinguisme, c'est très bien mais il faudrait bien faire comprendre à ceux qui sont épris de zèle que le Québec est déjà bien assez bilingue et que le cri n'a pas été lancé pour nous. Je m'explique: le Canada Français est déjà bilingue à 40 pourcent (et le franglais rend le reste partiellement bilingue), le Canada Anglais l'est à 5 pourcent. Avant d'augmenter notre pourcentage il faut attendre que la Canada Anglais ait fait un grand pas dans notre direction.

2. Ce n'est pas de l'étroitesse d'esprit; que les anglophones s'ouvrent l'esprit seulement à demi et fassent la moitié du chemin que nous avons fait et je reconsidérerai mon opinion. Le bilinguisme que nous avons connu a fait beaucoup de mal à la langue française de l'avis même de M. Lapalme. Nous en avons une preuve en Ontario et au Nouveau Brunswick où la langue française est encore plus heurtée et par conséquent plus mauvaise encore qu'au Québec.

3. Le nouvel esprit qui existe à Radio Canada et que M. Ouimet a confirmé devant votre commission, c'est-à-dire que le rôle de la Société serait de favoriser la compréhension entre les deux cultures, est déplorable. Je suis tenté de lui donner deux définitions:

premièrement, lessivage de cerveau

deuxièmement, assimilation.

4. L'incident qui est survenu au programme "de 9 à 5" où l'auteur se serait fait rayé un texte d'un personnage séparatiste et ce que j'ai entendu à la radio le 12 novembre à "une demie heure avec" n'est pas loin du lessivage de cerveau. Le séparatisme n'est pas agréable mais il faut vider la question, donc je condamne la censure de ce coté.

5. Dans la même veine, Paul Dupuis dans un texte signé par un académicien Canadian Français et probablement sur demande, tente de nous faire rougir de notre nationalisme. Je condamne cette attitude car j'approuve le nationalisme. Je ne crois pas qu'il y ait une nation qui puisse s'en passer et les Canadiens Français forment une nation. (Au commencement cette nation était Canadienne tout court, 1760 lui a donné un nom composé et l'a réduite au Québec j'espère qu'on ne se mettra pas dans la tête de lui nier tout à fait l'existence.)

6. Le nationalisme est bon, exemple: il y aurait plus encore de nos meilleurs cerveaux et des notres en général qui glisseraient vers le sud ou ailleurs si nous n'avions pas ce sentiment, (ceci après les avoir formés à coups de taxe et d'impot) principalement à cause de la rigueur de notre climat.

7. Pour justifier le bien que je pense de l'amour pour la patrie, je vous direz ceci seulement entre autre: les Américains qui prêchent l'anti-nationalisme dans les patries d'autrui n'en sont pas dépourvus. Nous savons comment ils se vantent d'avoir toujours plus et mieux qu'autrui, souvent sans avoir vérifié (surtout dans le cas de l'énergie marée-motrice.) . Tout le monde se souvient aussi combien ils ont été humiliés lorsque les Russes les ont battus dans la course aux satellites; tant et si bien

que nous en avons éprouvé de la sympathie. Si ces réactions ne cachent pas le nationalisme je voudrais bien qu'on me dise ce qu'elles cachent. Pour moins, le Québecois se fait dire qu'il pratique un nationalisme étroit. Pourtant le Québecois avoue quand il est dépassé (ce qui est d'ailleurs courant).

8. Radio Canada peut faire bénificier le Canada Anglais, s'il le désire, d'un programme comme "deux villes se rencontrent", quant à moi, je suis totalement opposé à un tel programme sur le réseau français. Nous en avons soupé du heurt de la langue. Considérant que la Société fait des déficits, nous payons pour nous faire assasiner.

9. Par contre, la langue Anglaise au Canada n'a jamais été heurtée par la langue Française, c'est à peine si le Canadien Anglais sait dire "Alouette" et "parlez-vous".

10. Assimilation: Notre cas est bien différent, rien ne nous est accordé, prenant comme exemple les étiquettes, de la plus petite boîte de "beans" jusqu'au plus gros bidon d'huile (ou "drum"), quand on ôse y mettre du français, il est à peu près perdu à coté du lettrage en anglais dont les lettres peuvent être dix fois plus grandes. Je n'y vois pas l'EGALITE; même le gouvernement fédéral suit cette politique sur beaucoup de sa papeterie etc. .

11. Peut-être avons-nous l'esprit trop ouvert, dans les autres provinces on trouve le petit caractère du français sur les étiquettes encore trop encombrant, celles des bouteilles de bière Molson (cie du Québec) en Ontario sont unilingues. Et combien d'autres! Au Hockey, les Maple Leaf n'engagent jamais de Canadiens Français, cela ne peut pas toujours être une coincidence.

12. C'est un problème que nos pères n'avaient pas, du moins pas au même degré. Surtout en campagne où je suis né, tout s'achetait en grande quantité, le sucre, la mélasse etc. , quand j'étais allé acheter une boite de tomates on m'avait demandé s'il y avait quelqu'un de malade chez-nous.

13. Aujourd'hui, non seulement le Canadien-Français gagne-t-il son argent en anglais (pour ne pas dire dans une langue étrangère) mais il ne peut pas non plus le dépenser dans sa propre langue. Je ne crois pas qu'il existe un autre peuple au monde qui en fasse autant, et bravo, on ne pourrait blâmer les autres de ne pas s'accomder de la servitude.

14. A peu près tous les domaines sont anglicisés au pays excepté les média des masses, donc pourriez-vous s.v.p. demander à M. Ouimet de laisser intacts ceux qu'il peut contrôler; ou les améliorer dans le bon sens. Laissez-nous vivre notre nationalisme en téléromans, téléthéâtres, chansons etc. au détriment des produits de la culture américaine. Les Américains eux-mêmes en font plus qu'autant; quand ils se voient forcés d'emprunter des produits d'autres nations, ils les passent souvent sans en identifier l'origine, surtout pour la chanson. Comme dit Maurice Chevalier, l'américain (ce gars qui n'est pas nationaliste) croit que les grands succès comme "c'est mon homme" et une foule d'autres sont originaires d'Amérique. Au moins nous avons la décence de dire "version françcise de...) .

15. Pour résumer:

si votre commission recommandait une formule efficace pour que la langue française ne recule plus au Canada, s'améliore au Québec vers un français international même avec encore plus de bilinguisme, je serais

d'accord. Tout ce que j'ai mentionné plus haut vise à la protection et l'amélioration de la langue française. Au Québec, la langue s'appuie surtout sur le nationalisme pour cette tâche.

16. Le plus d'autonomie possible sans rupture. Les différents droits pourraient nous être donnés à mesure que nous en avons besoin. Pour reprendre en exemple, si nous nous voyons offrir l'appartenance au Marché commum Européen, (M. Lesage a déjà formulé ce voeu à Londres) comme les pays d'Afrique, il faudrait nous donner les droits de douane. Ceci serait à souhaiter pour nous, surtout pour protéger et améliorer la langue.

NO: 740-203

TITRE:

AUTEUR: M. Maurice MARTEL,
Case postale 146,
Ancienne Lorette, Qué.

Mémoire de 5 pages; aucune recommandation

REMARQUES DE L'ANALYSTE:

L'auteur croit que le Québec est déjà suffisamment bilingue et que le "cri lancé" en faveur du bilinguisme doit être entendu d'abord par le Canada anglais. Il défend le nationalisme québécois, déplore l'anglicisation massive des Canadiens français dans la vie quotidienne et dirige ses attaques contre l'esprit "bonne entente" de Radio-Canada qu'il qualifie de déplorable.

A L'ATTENTION DE LA RECHERCHE:

TABLE DES MATIERES: PAGES

RECOMMANDATIONS:

MEMOIRE:

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SUBMISSION

BY

THE MANITOBA MENNONITE TRUSTEE ASSOCIATION AND

THE MANITOBA MENNONITE EDUCATIONAL COMMITTEE

TO

THE ROYAL COMMISSION ON BILINGUALISM

AND BICULTURALISM, OTTAWA, CANADA

Bilingualism and Biculturalism

Manitoba Mennonite Trustee Association and Manitoba Mennonite Educational Committee

There are approximately 125 schools (220 school rooms), grades I - VIII, in southern Manitoba in districts where mostly Mennonites live. Most of these schools have been teaching German and Religion as long as they existed.

In 1957 the Manitoba Mennonite Trustee Association formed the Manitoba Mennonite Educational Committee, consisting of 7 school trustees, 7 public school teachers, and 7 ministers of various Mennonite denominations. The task of this Committee is to promote the study of German and Religion in schools where the population is predominantly Mennonite.

The Educational Committee soon realized that the study of German and Religion had to be supervised if satisfactory results were to be achieved, In autumn, 1959, the Committee appointed Rev. D.K. Duerksen of Winnipeg, an experienced teacher, to serve as Director of German and Religion. The Director's task is to advise, help, and encourage teachers and pupils in their effort to teach and learn a second language, in this case the German language. The schools which take part in this project are visited by the Director twice a year.

In grades I - VI German is taught outside the regular school hours, usually from 8:30 - 9:00 A.M. or from 3:30 - 4:00 P.M. - Religion is taught from 3:00 - 3:30 P.M.

There are approximately 6,000 children in the grades I - VIII that learn German. Grades I - II practise conversational German, the other grades continue conversational German, learn to read, write, translate, and the grades VII - VIII study the fundamentals of German Grammar.

Why do the trustees, the parents, and the teachers choose the German language for their children? - Here are a few reasons:

1. According to the Laurier - Greenway Agreement, 1897, they have a perfect right to do so. The Act reads: "When ten of the pupils in any school speak the French language or any other language other than English, as their native language, the teaching of such pupils shall be conducted in French, or in such other language,

and English, upon the bilingual system."

2. The High or Low German is spoken by many parents and children.
3. The German language is still used in many churches.
4. The German language is a language spoken by Mennonites all over the world.
5. The knowledge of the German language helps to preserve the heritage the Mennonites brought to Canada.
6. The German language can be of great help to students in later life for the study of various sinces.
7. In Manitoba there are enough teachers who are qualified to teach the German language in public schools.
8. Because the German language is extensively used in this community, it is a living language, and it is not forgotten after school, as is the case with any foreign language taught in high school for four or five years.
9. The German language is the easiest language for Mennonite children to learn because most of the children speak Low German as their mother tongue, and Low German, High German, and English are very closely related languages.

Recommendations:

1. As Canadians we should recognize the fact, that Canada is neither bilingual nor bicultural but multilingual and multicultural. The Indians inhabited Canada before the French and the British, and they have greatly influenced the culture of Canada. Later people of German, Dutch, Ukrainian, Jewish, Italian descent and many other minority groups arrived, and all helped to build up Canada as we have it today. Canada is definitely multilingual and multicultural, and this cannot be changed by decree.
2. On historical grounds and for practical reasons we as Canadians should recognize English as the official language of Canada.
3. According to the B.N.A. Act the English or French language may be used in Parliament of Canada and in the Houses of the Legislature of Quebec. - In other provinces the English language should be used as the official language, because

there are far more people of the minority groups in the provinces than French Canadians, and these minority groups accept English as the official language.

4. Except in the province of Quebec and in French communities of other provinces the French language should be regarded in Canada as a second language, free to be chosen by individuals, groups, or schools.

5. Except in the province of Quebec, the language of instruction in all Canadian schools should be the English language. All other languages taught should be regarded as subjects. However, time within the school system should be provided to teach the "second" and where possible even the "third" language. A law to this effect would very much promote and facilitate the study of more languages in school.

6. The choice of a second language should be left to the parents, trustees, or to the respective community. - It is an established fact, that it is to a great extent a waste of time if a foreign language is taught in schools and if that language in later life is not used by the student. People who have taken French or any other foreign language for four or five years in high school after some time can neither write, speak, or use it. - A second language, therefore, should not be imposed on any minority group.

7. Since approximately 1/3 of all Canadians belong to minority groups, they should have the right to cultivate the language of their forefathers in order to continue to contribute to the culture of Canada.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-600

Manitoba Mennonite Trustee Association and the Manitoba Mennonite Educational Committee

WINNIPEG

A. INFORMATION ON ORGANIZATIONS

MEMBERSHIP

1. The Manitoba Mennonite Educational Committee was formed in 1952 by the Manitoba Mennonite Trustee Association.

2. French school trustees, French public school teachers, French Mennonite ministers.

OBJECTIVES

1. "Promote the study of German and Religion in schools where the population is predominantly Mennonite."

How Brief Prepared

1. Chairman is H.F. Wiebe.

2. Done by the Committee under his direction.

3. Similar to Mr. Kehler's brief #760-638

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

p. 2 Recommendation 2

Question What are the historical grounds and practical reasons for which Canadians should recognize English as the official language of Canada?

p. 2 Recommendation 3

Question Is it implied in this recommendation that all minority groups in all provinces except Quebec accept English as the official language and why?

p. 3 Recommendation 5

Re: A law making the language of instruction in all Canadian schools English, except in Quebec.

Question — How do the writers of the briefs visualize this law being effected? (With educational matters under provincial jurisdiction)?

p. 3 — Recommendation 7

Re: Minority groups should have the right to cultivate the language of their fore-fathers.

Question — Does this question imply the minority groups do not now have that right?

NO.: 760-600

TITLE:

AUTHOR: THE MANITOBA MENNONITE TRUSTEE ASSOCIATION AND
THE MANITOBA MENNONITE EDUCATIONAL COMMITTEE.

Brief of 3 pages; 7 recommendations

REMARKS OF ANALYST:

The authors' general thesis can be summarized in their own words: "Canada is neither bilingual nor bicultural but multilingual and multicultural." Bilingualism is taken to mean English and French in Quebec and as provided for in section 133 of the B.N.A. Act on the federal level. Elsewhere French should be treated as a "second" language on the same par as other languages.

The first part of the brief describes the school system in southern Manitoba in Mennonite districts, where German and Religion are taught in school.

ATT.: RESEARCH

-teaching of German and Religion in schools (Grade I-VIII) of southern Manitoba in Mennonite districts - p. 1

-the Laurier-Greenway Agreement, 1897, and the teaching of languages in schools. - pp. 1-2

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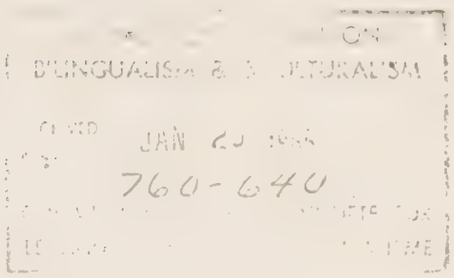
RECOMMENDATIONS: 2-3

THE AUTHOR:

The Manitoba Mennonite Educational Committee was formed in 1957 by the Manitoba Mennonite Trustee Association. It consists of 7 school trustees, 7 public school teachers and 7 Mennonite ministers whose purpose is "to promote the study of German and Religion in schools where the population is predominantly Mennonite."

M.I.Mandryka
250 Scotia Str.,WK.
Winnipeg I7,Man.

January I9,I965



Mr.Neil M.Morrison,Esq.,
Co-Secretary of the Royal
Commission on Bilingualism
and Biculturalism.
P.o.Box I508,
Ottawa.

Dear Mr.Morisson:

With my sincere thanks for your letter of December 2I and for your advise,I inclose herewith a translation into English of my brief,originally written in Ukrainian,together with the original papers.

Respectfully yours,

M.I.Mandryka

M E M O R A N D U M

To the Royal Commission on Bilingualism and Biculturalism, presented in Ukrainian	Pour la Commission Royal d'Enquete sur le Bilinguisme et le Biculturalisme soumis en Ukrainien	До Королівської Комісії Двомовности й Двокультурности, що його подав в українській мові
by	par	

Dr.M.I.Mandryka

250 Scotia Street
Winnipeg 17, Manitoba

P R E A M B L E

Being a Canadian of Ukrainian origin with a cultural activity of nearly 40 years,mostly among Ukrainian-speaking Canadians, also by virtue that the Ukrainian language is one of multilingual Canada,I present my submission in Ukrainian.

As an illustration of my concept of Canada I enclose herewith a copy of my poom "CANADA",published in Ukrainian,I96I, which poem I have in mind to translate into English and French at the Centenary of Canada,if the chance will be given.

P R E A M B U L E

Comme un Canadien d'origine Ukrainienne qui a publié plusieur ouvrages en Ukrainien au Canada pendant les derniers quarante ans et croyan qu'il n'y a pas de discrimination linquistique das la mentalité des Commissaires Royaux, j'ai l'honneur de presenter ma submission dans une de langues Canadiennes - en Ukrainien.

Ci-inclus est une copie de mon poeme " CANADA " representant ma conception de la realite Canadienne.J'éspère qu'il sera publié en Anglais et Francais en I967.

Як канадієць українського походження,що має за собою 40 літ культурної діяльності,голольно серед канадійців,що розмовляють українською мовою,а також з огляду на те,що українська мова є одною з мов багатомовної Канади,я подаю свої пропозиції в украінській мові.

Як ілюстрацію про мою концепцію про Канаду залучую тут копію моєї поеми "Канада",виданої в українській мові в I96I р.,а яку я маю надію перекласти на англійську й французькі мови,як матиму

R E C O M M E N D A T I O N S

I. Canada must be one,united in all her integrity,nation.

2. The Province of Quebec,as well,as a part of the Province New Brunswick,where the majority of the population is French,shall have a special status to secure a free and independent development of the French culture and prosperity of the people in the frame of Canadian Confederation.

3. All other Provinces shall form a Federation as it at the present time.Consequently,the Canadian Constitution shall be modified accordingly; particularly the sphere of competency of the Legislature of Quebec in the relation to the Parliament of Canada shall be defined.

4. There shall be constitutionally safeguarded the equality of all citizens of Canada disregarding their differences of ethnic origin,duration of settlement,religion and culture; in particular,there shall be safeguarded constitutional equality of languages of those ethnic groups, which constitute the important parts of the Canadian nation by the number of their members,and the equality in right for the support from the public funds of their cultures as part of the general cultural development of Canada.

5. In virtue of the above principle the equality and right of the Ukrainian language shall be constitutionally recognized for the parts of Canada with important aggregates of Ukrainians (Manitoba,Saskatchewan,Alberta).

I. The best development of Canada and the guaranty of her independence and integrity would be secure on the base of harmonious satisfaction of the peculiar interests of all groups composing Canadian nation, and also on the principle of the undisputed equality of all Canadians without any privileges or discriminations for any group or groups by the reason of the ethnic origin, religion, the length of time of the settlement, etc.

2. The social "revolution" of the French Canadians of Quebec and their eagerness for extinction of all remnants of the past colonial system is natural and wholly understandable. It cannot be satisfied by some palliative measures. In the time of the world wide revolutionary hurricane of "decolonization", even in the countries not yet ready at all for the independent existence and nevertheless receiving political, economic and even military assistance from the leading nations (often to the peril or ruin of the latter), it would be naive to expect Quebec remaining indifferent in such move to self-determination. Quebec has been legally and is a c o n f e d e r a t e and not a federate part of Canada.

(Legal definition of confederation - union of independent political bodies; federation: union of autonomous or semi-autonomous parts under a central government)

3. For all other provinces of Canada having multiethnic population without antagonisms on the ethnic, cultural or religious grounds and therefore with good co-operation among integrated population, the f e d e r a l system of Canada is fully adequate.

4. As Canada in whole is a nation of heterogenious population - ethnically and culturally - the peacefull development and prosperity would be assured by the constitutionally guaranteed undisputed equality in lingual and cultural development of all groups constituting Canadian nation.

5. Canadians of Ukrainian origin represent in their cultural, economic and general activity a great dynamic section of Canada, near half a million of population, organically interwoven into Canadian national body during the last three-quarters of a century. Therefore, they have irrefutal right for the constitutional recognition of their place in the life of Canada with their own culture and language, and for adequate support from the public means of the development of their culture, as a important element of the general culture of Canada.

Author of this brief:
M.I.Mandryka (born 1888)
Doctor of Jurisprudence.
Formerly habilit.Prof.of
Law (International), Prof.
of Sociology. Writer. Etc.

П Р О П О З И Ц І Ї

1. Канада має зберегти свою суцільність, як одна держава у всіх її частинах.

2. Провінція Квебек і частина Нового Брунсвіку, заселені компактно громадянами французького походження, мають дістати спеціяльний статус, який би забезпечив незалежний і повний розвиток французької культури і економічного добробуту її населення в рамцях канадської конфедерації.

3. Всі інші провінції Канади мають творити ф е д е р а ц і ю провінцій в тому сенсі, як вона є тепер. В цьому розумінні має бути модифікована конституція Канади, зокрема - розділена сфера компетенцій федерального парляменту і парляменту Квебеку.

4. Має бути конституційно забезпечена незаперечна рівність усіх громадян Канади, незалежно від етнічного походження, давності поселення, віри й культури, а також конституційна рівність і правомочність мов тих етнічних груп, що масово увійшли в склад всеканадійського населення, та також забезпечений на загальних основах державної підтримки розвиток їх культури, як складової частини всеканадійської культури.

5. Згідно з точкою 4-ю цих пропозицій має бути забезпечена конституційно рівність і правомочність української мови, з усіма легальними наслідками, в тих частинах Канади, де є масові скупчення канадійців українського походження / Манітоба, Саскачеван, Алберта/.

ПІДСТАВИ ПРОПОЗИЦІЇ

I. Найкращий розвиток Канади і забезпечення її незалежності є в збереженні її цілості на основі задоволення партикулярних інтересів складових її частин і беззаперечної рівності її населення, без привілеїв та дискримінацій окремих груп, незалежно від етнічного походження, давності поселення і т.п.

2. Цілком натуральний і вповні зрозумілий рух французького населення Квебеку до повного звільнення від всяких останків минулого колоніяльного стану, не може бути задоволений жодними паліятивами. Коли по світі йде, як буря, революція деколонізації навіть тих країн, які до самостійного державного життя зовсім не підготовлені, і коли все ж їм дається політична, економічна й військова допомога на те, навіть на шкоду тім, що їм допомагають, то було б дивне, коли б Квебек не добивався своєї повної еманципації. Квебек був і є конфедеративною частиною Канади. Те саме відноситься й до французької частини Нового Брунсвіку.

3. Всі інші провінції Канади мають етнічно мішане населення, яке не має між собою жодних антагонізмів на етнічному, культурному чи релігійному ґрунті, і повна співпраця їх населення є нормальною. Тому федеративна форма політичного устрою Канади є для них цілком відповідною.

4. Канада є державою гетерогенного населення - етнічно й культурно. Мирне співжиття його може забезпечити лише повна, конституційно забезпечена рівність на мовний і культурний розвиток.

5. Канадійці українського походження складають велику в своїй культурно-економічній і загально політичній канадській діяльності д и н а м і ч н у секцію коло пів мільйона населення, яке органічно вросло в канадське державне тіло впродовж останніх трох чвертей століття, мають безумовне право на конституційне признання їх культурної ролі в житті Канади, з їх рідною мовою й з підтримкою їх культурної діяльності й розвитку, як частини всеканадійської культури.

CONFIDENTIAL

BACKGROUND PAPERS

Brief #: 760-640

Dr. Mandryka

WINNIPEG

A. INFORMATION ON INDIVIDUAL

MEMBERSHIP

Prominent poet

Member or Director of several Ukrainian Organizations:

- Board of Directors, Ukrainian Cultural and Educational Centre.
- Active President, Ukrainian Free Academy of Sciences.

Assisted in writing brief for Ukrainian Free Academy.

B. QUESTIONING OF WITNESS(ES)

PROGRAMME AND LIAISON SECTION

2e recomm. "The Province of Quebec, as well as part of the Province of New Brunswick where the majority of the population is French, shall have a special status..."

Q. I Qu'entend-il par ce statut spécial?

Cette partie du Nouveau-Brunswick qui est à majorité française et qui jouira elle aussi d'un statut spécial sera-t-elle rattachée au Québec ou jouira-t-elle d'une existence distincte? Advenant son rattachement au Québec, qu'adviendra-t-il du reste du Nouveau-Brunswick?

Quel est le statut des Canadiens français hors du Québec et du Nouveau-Brunswick?

4e recomm. Re La reconnaissance officielle de certaines langues au Canada

Q. 2 L'auteur pourrait-il nous donner une idée du nombre de langues qui pourraient recevoir une reconnaissance officielle?

Q. 3 Re La reconnaissance de l'ukrainien comme langue officielle

Quel usage compte-t-il faire de cette langue?



C A N A D A

ROYAL COMMISSION

on

BILINGUALISM and BICULTURALISM

SUBMISSION BY

JOHN H. McDONALD,Q.C.,B.A.,B.C.L.(McGill)
The Roxborough, Ottawa 4, Ont.
27 February 1965.

C A N A D A

ROYAL COMMISSION

on

BILINGUALISM and BICULTURALISM

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I - TERMS OF REFERENCE AND PREVIOUS APPEARANTS

1. In developing this submission to the Royal Commission on Bilingualism and Biculturalism one must have regard for all the many representations already made, both verbally and in writing, by people and organizations from many parts of Canada. With the exception of those points of view with which one disagrees it would appear that there is little purpose in reiterating those measures which have already been advocated. Therefore, it is the intent of the writer to confine this memorandum to specifics which have not been covered by prior appearants or which have not been adequately amplified.

2. The terms of Reference of this Commission provide *inter alia* that the Commission shall .....

> "inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian confederation on the basis of an equal partnership between the two founding races, ... and in particular,

"1. to report upon the situation and practice of bilingualism within all branches and agencies of the federal administration - ..... and to make recommendations designed to ensure the bilingual and basically bicultural character of the federal administration;

"2. to report on the role of public and private organizations, including the mass communications media, in promoting bilingualism, better cultural relations and a more widespread appreciation of the basically bicultural character of our country ..... and to recommend what should be done to improve that role; and

"3. having regard to the fact that constitutional jurisdiction over education is vested in the provinces, to discuss with the provincial governments the opportunities available to Canadians to learn the English and French languages and to recommend what could be done to enable Canadians to become bilingual."

II - QUALIFICATION

3. The writer, in the foregoing context, and with regard to the terms of reference of this Commission, has definite ideas on certain specific aspects of the Bilingual and Bicultural nature of Canada which are expressed herein and which, it is hoped, will help this Honourable Commission to arrive at some constructive conclusions.

4. It must be pointed out that some of the views set forth herein have been presented to the "Parliamentary Committee on the Constitution" of the Quebec Parliament, and certain of them will be presented to the

Ontario Legislature's counterpart when established, as well as to the Commissioner of the "Local Government Review" of the greater Ottawa area (Ontario) (Murray V. Jones, Esq., Special Commissioner, The Roxborough, Ottawa 4).

5. In presuming to set forth these observations I believe it wise to qualify myself:-

In appearing before this Commission I wish to state that I represent no Association and appear only in my personal capacity with the purpose of setting forth certain basic ideas which I have developed in the course of my professional career during the past twenty-five years. I wish to state that I was born of Scottish ancestry in the City of Montreal, Province of Quebec on 7th July, 1913; that I am a Member of the Bar of the Province of Quebec, ('39) (Q.C. '62) and am also a Member of the Bar of the Province of Ontario, ('47) was educated at Westmount High School, Westmount, P. Q. and at McGill University in Montreal and also attended the Carnegie School of International Law and did Graduate Work in the School of Graduate Studies at Harvard University, Cambridge, Mass. (Constitutional and International Law). After discharge from the Royal Canadian Navy, I was associated with the Canadian Minister of National Health & Welfare, as Executive Assistant, during parts of which period I attended the United Nations as Legal Adviser to the Canadian Delegation (1946) and assisted in the drafting of the Charter of the World Health Organization. I practice Law in the City of Ottawa and am also associated with Pierre L. Dessaulles, Esq., Q.C., under the

Firm name of McDonald & Dessaulles in the City of Montreal. My home has been in Ottawa and environs for over twenty years and I have been a close student of both National and Civic Politics for many years.

III - REASON FOR APPEARANCE

6. I believe that Canada, insofar as French-English speaking relationships are concerned, has passed through the current controversial storm, one of which seems to engulf the country every two decades or so. It is to be hoped that the Report of this Honourable Commission will set forth such recommendations as to make successive similar storms impossible or at least temper them so that a modus vivendi may develop in Canada making it possible for all to develop and benefit by the cultural heritages of others. It is to further this aim that I am presenting this brief.

IV - QUEBEC'S RENAISSANCE

7. It appears that the causus causans of this Royal Commission is the Renaissance which has taken place in Quebec and amongst French Speaking Canadians since the end of World War II - and which, in fact, probably had its origins in that war when so many young people of that Province left a sheltered home to venture forth upon the world. As a native born Quebecer I am proud of the tremendous forward strides Quebec has made in the semi-decade of 1960-1965. Consideration of the vast complex of Hydro-Quebec, the creation of the Department of Cultural Affairs, the development of Quebec House in London and the importance of its counterpart in Paris compells one to appreciate that Quebec has achieved the status of a "State"

in the world of to-day. It is appreciated that the emergence of the "new look" in Quebec calls for a reappraisal of Quebec's position in Confederation and in the world. I believe that the present buoyant economy of Quebec is indicative of what the future holds for the Province. Never has Quebec so flourished economically as at the present time. One has only to look at the City of Montreal and compare to-day's City with that which existed at the end of the second World War to realize that the "sky is the limit". Yet these developments have caused serious strains within the framework of our Constitution and unless a solution satisfactory to both Quebec and to Canada be found chaos will ultimately result.

V - CURRENT PROBLEMS

8. Two possible extremes present themselves:- on the one hand a very strong Canadian Federal State, as contemplated by Sir John A. Macdonald and certain other Fathers of Confederation, could evolve and on the other hand the extreme would be to have a completely independent Quebec under some form of Government - possibly Republican - to be decided on by Quebec itself, to become effective at the time of separation from Canada. However, neither of these extremes seems to be pragmatically feasible:

8(a) The history of Federal-Provincial relations since Confederation - while tending to be sharply pro-centralization until the end of the 1880's - has, (excepting war years) with increasing rapidity, favoured more and more concentration of power in the Provinces as exemplified by the new Co-operative Federalism now developing. Thus Centralization

would appear to be a dead issue.

8(b) On the other hand a "Republic of Quebec" which would perforce sever all existing ties with the rest of Canada and mean that Quebec would have to assume responsibility for all those national matters enumerated in Section 91 of the British North America Act, and at great expense to itself, create its own Military Services and assume the responsibility for Customs and Excise services, Post Office, etc., and also assume a considerable portion of the public debt now carried by Canada and take over, at considerable cost, those Federal facilities now supported by the people of Canada at large. Such a step, would appear to me, to place Quebec in a role comparable to one of the more advanced newly formed African States and would place the people of Quebec at a great disadvantage in the North American Economy where an English speaking population of approximately two hundred million persons has managed to meld themselves into one vast economic unit to the advantage of all. In particular, on the Continent of North America, Canada and the United States seem to be working out an economic modus vivendi wherein the natural resources of the two of the largest geographical Nations of the World will be able to pool their assets to the mutual benefit of mankind. (The recent automotive parts agreement is an example).

8(c) In an age when the Countries of Europe seem to be pulling together towards a United States of Europe and when most civilized

countries are attempting to lower tariff barriers, for Quebec to isolate itself from Canada and English speaking North America would be a disaster to all the people of the Province both of French and English origin.

8(d) The solution to current problems seems to lie in adopting a middle course road following a step by step program - solving one problem at a time as it becomes acute, or better still as it is anticipated. It is the purpose of this submission to set forth my views as to how some specifics should be handled and to suggest how a pattern might be evolved which, without creating unfortunate strains and resentment throughout the whole of Canada, would enable Quebec and French speaking Canadians generally within Confederation, to develop their just and proud aspirations.

VI - FLEXIBILITY OF PRESENT CONSTITUTION

9. In order to develop this thesis (Para. 8(d) supra) it might be well to review some of the recent history of the transition of powers from Federal to Provincial Authority within the terms of the British North America Acts as now on the Statute Books, and to examine what further possibilities present themselves within the framework of present legislation before exploring what additional basic changes could or should be made in the Constitution.

9(a) My basic representation is that the British North America Acts 1867 to 1960 as they now stand seem to be working well under to-day's

conditions, and that at this time no fundamental amendments are required. My contention is that only in the last few years have we discovered the great flexibility available through the British North America Acts as now constituted. At this time to tinker with the basic fabric and the various clauses, particularly those enumerated in Sections 91 and 92 of the Acts and in the other Sections setting forth basic Federal-Provincial relationships would be premature.

9(b) I repeat, it is my view that only recently have we discovered the potentialities available in the basic Constitution of our Country, and that by using the powers granted in the B.N.A. Acts, the Provinces (particularly Quebec and French speaking Canadians) may achieve practically any ambition desired. It is furthermore my contention that we should exhaust the present possibilities of existing legislation before attempting to make fundamental amendments.

VII - POTENTIALITIES

10(a) Repatriation of B.N.A. Acts

The foregoing observations, of course, are not intended to imply that the establishment of machinery for the so called "repatriation" of the B.N.A. Acts should not be proceeded with. The procedures proposed by the Government of Canada, which seem to be acceptable to most of the Provinces, including Quebec, would appear to be satisfactory. By making the Canadian Constitution truly Canadian the rearrangement of powers as between Federal and Provincial authorities will be a matter of pure

domestic concern and the fact that the Provinces have complete control over the Amendment of their own Constitutions (B.N.A. Act section 92(1)) makes this observation all the more valid. Thus in due course it is possible that under the present and anticipated formulae now emerging, under the name of Co-operative Federalism, Quebec could quite possibly change its name to "State of Quebec" and under the repatriated B.N.A. Acts arrange to appoint its own Lieutenant Governor all within the framework of Confederation and the Commonwealth.

10(b) Development of Quebec Capital and Financial Resources

It would appear that under the present Constitutional system Quebec and French speaking Canadians generally have been able to develop their economy vis-à-vis the Federal Government in a very satisfactory manner. The concept of the proposed steel complex referred to above comes wholly within the powers of the Province of Quebec as presently understood. Quebec through the "opting out" formula will administer its own Pension Scheme. Quebec has, on its own, encouraged the development of various financial institutions and the Province has developed a healthy source of domestic Capital as well as being able to tap additional domestic Canadian Capital as referred to in the following paragraph.

10(c) Interprovincial Relationships

The relationship between Provinces also seems to have developed to a remarkable degree in the last few years and is capable of much

further expansion. In this connection reference should be made to the recent loan by the Government of British Columbia to the Province of Quebec which enabled Quebec to carry out certain financing at much more advantageous rates than would have been possible through the regular money markets. The potential assistance by one Province to another Province and the subsequent useful exchanges in this area are almost limitless. Such exchanges are already strong manifestations of a healthy Bilingual and Bicultural development. It is quite conceivable, for example, that under the present Constitution, regional groupings i.e. the Maritime Provinces and the Prairie Provinces could be developed to great advantage insofar as such Provinces are concerned. In the case of Quebec it must be pointed out that the resources of the Province are vast, the geographical area the largest of any Province in Canada, and the population growing at a satisfactory rate. As a result of these fortuitous circumstances, there is no reason to doubt that in the next few decades Quebec, either within or without Confederation, will become an extremely powerful entity not only in North America but in the world.

VIII - HISTORICAL EXPERIENCE

11. Much has been said about changing the nature of Quebec's relationship with the rest of Canada and with the World and it is considered that a few observations on some of these suggestions would not be out of order:-

11(a) "Associate State"

One suggestion is that Quebec should become "an Associate State"

within Confederation. (The term "Associate State" would imply a condition short of complete "Separatism" but this concept has not been clearly defined by its advocates). It might be pointed out that something in the nature of the associate state idea existed in Canada prior to 1841 when the Colonies of Upper Canada and Lower Canada existed side by side with little co-operation between the two and with little or no prestige resulting to either insofar as the rest of North America or Europe was concerned.

11(b) Unitary State

The idea of a unitary State already referred to above (see Para. 8 supra) while not advocated in any marked way at the present time, has also been considered and experimented with before. This concept had a brief try-out in Canada as a result of the Act of Union of 1841 under which both Upper and Lower Canada became, for the time being, "Canada" per se. The resultant frictions which ensued from this Act of Union were such as to cause grave disturbances (including the burning of the Parliament Buildings in Montreal) and the disruption of public affairs to such a degree that talks were held which eventually led, as we all know, to the Confederation of 1867.

11(c) Confederation

Thus to-day Quebec finds itself in a Confederation - a Confederation which is capable of flexibility and which was formed by persons who had had the advantage of studying the birth and growth of the Union

of the American States to the South. To-day's Confederation is capable of development to meet to-day's needs and is not nearly as rigid as that of the United States of America nor that of Switzerland. By the intelligent utilization of the legislative and co-operative tools at our disposal, Canadians of all origins should be able to resolve such problems as are now outstanding or may develop.

11(d) Possibilities within Confederation

Thus as a result of French Speaking Canada's experience under these three regimes it is my contention that we should examine French Speaking Canada's position to-day in the light of "Confederation" and consider how Confederation can be made to work to the best advantage of all.

IX - CURRENT MATTERS RELATIVE TO THE DEVELOPMENT OF GREATER BILINGUALISM AND BICULTURALISM POSSIBLE OF DEVELOPMENT WITHIN THE FRAMEWORK OF THE B.N.A. ACTS

12. Present Day Questions

My thesis as already enunciated is that the B.N.A. Act as it now stands is fairly adequate. Let us look at some of the questions of the day facing French Speaking Canada and see how they might well be resolved within the framework of the present concepts of the now emerging co-operative Federalism.

12(a) Federal-Provincial and Interprovincial Fields

As suggested above the area of co-operation and flexibility in the Federal-Provincial field and in interprovincial co-operation generally has already taken on a new form as evidenced by the creation of

The Department of Federal-Provincial Affairs in Quebec and the gradual emergence of what it is hoped will eventually be an Interprovincial Secretariat which should go a long way toward the solution of frictions between the Provinces inter se and the Provinces and the Federal Government. The concept of an Interprovincial organization has long had its counterpart in the U.S.A. in the "Governors Conference" called annually.

12(b) Finance - Increased Federal-Provincial Co-operation

Specifically, in view of the vast economic growth of Quebec and its potential and anticipated growth, there should be more co-ordination between Quebec and those agencies of the Federal Government responsible for Canada's overall national debt and fiscal policy. Perhaps the creation of a permanent Federal-Provincial Financial Council would be the answer. Through such Council any Province anticipating or requiring financing for a specific purpose could make its voice heard and have its requirements studied in the light of the overall Canadian situation of the day and the future potentialities envisaged. Such a Council would be of great help to the Federal Minister of Finance in ventilating ideas when the budget is under consideration and would enable the Provincial Ministers of Revenue to engage in long term planning to a greater degree. We have the beginnings of this type of consultative machinery in the Maritime Provinces which may lead to the eventual Union of those Provinces. We have an excellent example

of the benefits such closer economic planning arrangements within Canada in the case of the B.C.-Quebec loan referred to in paragraph 10(c) above. The implementation of these fiscal concepts in no way calls for any drastic Constitutional change - the suggestions contained herein could well be implemented legally through existing channels given the good will of the governments concerned.

12(c) Need for a "National" Capital

Another matter which might well be taken under advisement, and this is perhaps the most important of all in the context of Bilingualism and Biculturalism, is the possibility of Quebec and Ontario negotiating with Canada for the establishment of a truly "National" Capital at Ottawa. Such a Federal Capital would further the legitimate aims of many French Speaking citizens to ensure the maintenance and growth and acceptability of the French language in Canada. At present "Metropolitan" Ottawa, i.e. the market area loosely called "Ottawa" comprises some 600,000 persons living in both the Provinces of Quebec and Ontario of whom approximately 50% are of French language origin. From this overall population is drawn the bulk of Federal Civil Servants who staff the offices of the Government of Canada. While very active steps have been taken by the Federal Government to develop the use of the two official langues in Ottawa the atmosphere engendered by the several local civic and other governments on the Ontario side of the Nation's Capital has not been conducive to

the encouragement of the migration of citizens of the French language to the area.

12(c)i At present studies are being conducted by the Province of Ontario under the title of "Local Government Review" conducted by Mr. Murray V. Jones, Special Commissioner, with a view to reorganizing the civic governments of some 17 jurisdictions on the Ontario side of the National Capital area. Whilst this study is exhaustive and workmanlike and contains much useful data, it does not touch upon the Bilingual or Bicultural aspects of the potentialities of a truly National Capital for it does not, nor could it, under its terms of reference, embrace the comparable problem of the National Capital's other half in the province of Quebec.

12(c)ii The urgent need is for a truly "National" Capital, completely Bilingual and Bicultural.

12(c)iii Bilingualism Mandatory

The British North America Act as originally drafted, in Section 133, provides for bilingualism in all matters pertaining to the Federal Government. The section states:

> "133. Either the English or the French language may be used by any Person in the Debates of the Houses of the Parliament of Canada and of the Houses of the Legislature of Quebec; and both those languages shall be used in the respective Records and Journals of those Houses; and either of those Languages may be used by any Person or in any Pleading or Process in or issuing from any Court of Canada established under this Act, and in or from all or any of the Courts of Quebec.
>
> The Acts of the Parliament of Canada and of the Legislature of Quebec shall be printed and published in both those languages."

12(c)iv Ottawa City Aloof

While the letter and spirit of this Section of the Act have been carried out in the Province of Quebec and in the Canadian Parliament, one of the most vital aspects of the life of the Canadian Nation has remained stolidly aloof from the principle of bilingualism - namely the City of Ottawa itself. It is a well known and well publicized fact that Ottawa's former Mayor, Dr. Charlotte Whitton, was adamant that such a simple matter as Ottawa's unilingual traffic signs should not be replaced by bilingual ones and that the City's business be conducted in the English language only. It is to be feared that this petty attitude is but symptomatic of a narrow outlook embracing much broader principles insofar as the City of Ottawa and environs are concerned. The terms of reference of the Commissioner of the "Local Government Review" of Ontario are indicative of this lack of a comprehensive point of view on the part of the English segment of Canada. The solution of bilingual and bicultural problems of the Nation's capital area are far from being solved through the medium of present or anticipated local Civic Governments.

12(c)v Need for Bilingual and Bicultural Capital

It would appear that in order for Canadians to present a true face to the World, to live with their own house in order, and to achieve that state of bilingualism and biculturalism envisaged by the draftors of Canada's Constitution as expressed in Section 133 of

the B.N.A. Act cited above, that Canada's National Capital, Ottawa, and its environs, including Hull and the surrounding area should become a Territory or Area carved out of the Provinces of Quebec and Ontario and given the opportunity to develop for the benefit of the National good by being removed from the petty prejudices of local politicians and the disadvantages of local administrations. Given the appropriate fabric, Canada's Capital could achieve a truly bilingual and bicultural nature and become a show piece which could be pointed to with pride by the entire country.

12(c)vi National Responsibility

However, in order to pinpoint the fundamental principle involved, namely that of creating a truly National Capital, giving a maximum opportunity to develop both cultures and for each group to participate in each other's cultures, I believe a sketch of what might be done to develop such a jurisdiction is not out of place.

12(c)vii Ottawa by virtue of the British North America Act is Canada's capital. As set forth in the B.N.A. Act it is provided that:

> "16 Until the Queen otherwise directs, the seat of Government of Canada shall be Ottawa."

Thus some considerable measure of responsibility for Canada's Capital vests in the Government of Canada and hence consideration of this problem would appear to come within the ambit of this Honourable Commission. It would appear that there is nothing in the B.N.A. Act

to prevent the Government of Canada from taking such steps as may be necessary to ensure that there is a properly administered "seat of Government" in Ottawa. There is a straightforward and relatively simple way in which this objective could be achieved.

(a) The present heterogeneous grouping of municipalities and townships on both sides of the Ottawa River could be allowed to continue, however, in view of the observations hereinabove, it is suggested that this is not conducive to the eventual development of a truly National Capital embodying the concepts of bilingualism and biculturalism.

(b) One solution to the problem would be for the Government of Canada to expropriate all the property not now belonging to it in the entire area concerned and arrange to lease back those properties not required by the Government for its own use. The hesitancy on the part of the Federal Government to expropriate properties in certain parts of the areas concerned, would seem to preclude this somewhat drastic measure or possibility.

12(c)viii The most practical solution to the problem would appear to be to make provision for a completely new jurisdiction to be known as "OTTAWA" which jurisdiction would embrace all those cities, towns, villages, townships, counties and other areas falling within those geographical confines coming within the limits, both in Quebec and Ontario, now established for the carrying out of the limited functions

of the present National Capital Commission or such larger area as may be decided upon.

12(c)ix It is suggested that in view of the heavy expenditure by the Government of Canada in the area concerned for public services, maintenance of the Government's own buildings etc. and in view of the fact that any such new "OTTAWA" would be the creature of the Federal Government, it is proposed that the Government of the new "OTTAWA" should be responsible to Parliament - possibly through the Secretary of State or the President of the Privy Council, such Cabinet Minister being responsible annually for ensuring that the budget of the new "OTTAWA" would be considered by the House of Commons, as is the case in respect to any other Department of Government. It is further suggested that the form of Government for the new area might take the shape of an "Administration" consisting of the following:-

12(c)ix 1. an elected Mayor, who would be elected for a period of 5 years and who would report to the Cabinet Minister responsible to Parliament for the estimates of the City. The Mayor would act as Chairman of the Administration.

12(c)ix 2. An Administration consisting of the above mentioned elected Mayor together with three (3) elected commissioners representing the National Capital area as a whole and not specific districts, each commissioner to be elected

for a six (6) year period but being so elected as to require an election every two years for one of the Commissionerships. In this way there would be continuity and at the same time there would be an opportunity for the citizens in the area concerned to express their views on certain civic issues as the biennial election approached.

12(c)ix 3. Appointed Commissioners - one to be a senior civil servant appointed by the Federal Government and to be the liaison officer between the administration and the federal Civil Service i.e. this Commissioner should have the status of a Deputy Minister and be in a position to talk at that level with those responsible for Public Works, Department of Transport, the National Capital Commission and other Federal Government Departments presently having civic functions. The second commissioner to be appointed by the Province of Ontario and to act in a similar capacity as a liaison officer between the Administration and the Province, as there will be, particularly in the transition stages, need for a good deal of liaison between the Administration and the Provincial Government at the working level.

A third commissioner to be appointed with functions as above outlined with respect to the Province of Quebec.

12(c)ix 4. Also there should be appointed a City Manager or Adminis-

trator with full responsibilities for the administration of the day to day workings of all Civic Departments. This plan has been in vogue in several cities in Canada for the past many years and reference is made to the City of Westmount, P.Q. where the City Managership has been an outstanding success and where the small City Coundil meets a few times a year and in the capacity of a Board of Directors to whom the City Manager is responsible. This plan seems to make for great economy and efficiency and provides for the carrying out of long terms plans which would, in the main, be approved by the Administration and eventually by Parliament through their fund granting authority at the time of the passing of the annual estimates.

12(c)ix 5. In order to finance the new "OTTAWA" funds would be derived from local taxes, more or less as at present, and which local taxes would be levied on an annual basis <u>with the full concurrence of the elected Commissioners</u>. Other revenues would come from the Federal Government.

12(c)ix 6. <u>Administration of Justice</u>

It is of course appreciated that the question of the Administration of Justice could present a problem, however, it is suggested that the Courts in the New OTTAWA should come under the jurisdiction of the Exchequer Court of

Canada and being completely bilingual, fall into three categories as follows:-

(a) Civil Courts in that portion of the new Capital which was formerly Ontario would be governed by common Law and the basic Law of the Province of Ontario as at the time of the creation of the new Capital would apply until modified by the Administration's Ordinances or Laws.

(b) In the area of the New Ottawa being the former part of the Province of Quebec, Civil Law would apply.

(c) The Police and Criminal Law would be governed by a Magistrate's Court which would eventually be unified into one jurisdiction as the plan develops.

In all cases there would be provision for Appeal, eventually to the Exchequer Court and to the Supreme Court of Canada, as is the case under the present practice.

12(c)ix 7. Schools

At the outset the present school systems on both sides of the Ottawa River in the area concerned would carry on but eventually would be amalgamated into a single school commission which would provide for schools at all levels which would be conducted basically in either English or French, as at present, and might well be conducted along the lines

contemplated by the recently published report of the Parent Commission in Quebec. It is further suggested that in order to promote a maximum of bilingualism in the National Capital that French should be taught in all basically English Speaking Schools and vice versa. In this way it is considered that the on-coming generations in Canada's Capital will be inculcated with a true concept of biculturalism and the teaching of the two languages in such schools might very well eventually result in a completely bilingual school system which could be a model for other parts of Canada. The Swiss have had much successful experience in this field.

12(c)ix 8. Representation in Parliament

One of the main criticisms of any National Capital Government scheme as heretofore proposed has been the fear that the citizens in the area embraced would lose their representation in Parliament as was the original Washington, D.C., concept, however, there is no reason why the people of the new OTTAWA should not have as satisfactory a representation in Parliament as they now enjoy and it is suggested that the following be set up as a basis for consideration:-

(a) Ottawa might well have two Senators, one representing the original Quebec side of the area and the

other representing the original Ontario side of the area.

(b) Membership in the House of Commons would be determined under the present Federal redistribution legislation which might require some amendment to embrace the present concept. Basically there is no reason why the area could not send three or four members to the House of Commons who would sit as ordinary members and who might together with the Senators referred to hereinabove from a Committee of the House under the Chairmanship of the Secretary of State or the President of the Privy Council to consider the National Capital budget when such was presented.

12(c)ix 9. Modus Operadi of Creation

The legal steps required to create a National Capital Government with the necessary machinery to make it operative would not be complicated and would not require any constitutional amendment as such for Section 91 of the British North America Act has been used by the Federal Government to enact the British North America Act 1871 (34-35 Vict., c.28(U.K.)), this states inter alia:-



"3. The Parliament of Canada may from time to time, with the consent of the Legislature of any Province of the said Dominion, increase, diminish, or otherwise alter the limits of such Province, upon such terms and conditions as may be agreed to by the said Legislature, and may, with the like consent, make provisions respecting the effect and operation of any such increase or diminution or alteration of territory in relation to any Province affected thereby.



"4. The Parliament of Canada may from time to time make provision for the administration, peace, order, and good government of any territory not for the time being included in any Province."

Thus the Parliament of Canada with the consent of the Provinces of Quebec and Ontario could very readily create a territory to be known as "OTTAWA" and provide for the administration thereof. With respect to the concurrence of the Provinces concerned, it should be pointed out that they in the course of many years have been the recipients of large blocks of real estate from the Federal Domain and should not strenuously object to the succession of a few square miles of their Territory to enable Canada to achieve a truly National Bilingual and Bicultural Capital.

12(c)ix 10. Object - True Bi-Nationalism

1. The Basic object of this portion of this memorandum and of the setting forth of the few details hereinabove is to point out how Canada can develop a National Capital which will be the embodiment of the bilingual and bicultural concept which has come to the fore in the 1960's. By proper utilization of our National Capital all its resources, not only those Governmental Agencies which are so necessary to the carrying out of the Government of Canada's business but the ancillary agencies such as the National Library, National Museum, Centre for the Performing Arts, etc., will all be

harnessed in the interests of showing the whole of Canada (and the world) what can be achieved by a vibrant will to make the French fact and the English fact work together in a harmonious and useful manner.

2. In order to achieve this status for Ottawa it would, I believe, be in the interests of Quebec and French Speaking Canadians everywhere in their desire to ensure the development of the French Culture beyond the boundaries of Quebec to suggest a legalized change to bring about the creation of a truly Federal Capital, carved out of the two contiguous provinces affected as suggested above. This I believe will do much to make the French fact and the English fact work in a harmonious and useful manner throughout the whole of Canada.

9. Importance of the French Language Throughout Canada.

IX(d) 13. Under Section 133 of the B.N.A. Act, Section 1, cited above in paragraph 12(c)iii, it is stated inter alia that

"Either the English or the French Language may be used by any Person in the Debates of the Houses of Parliament of Canada and of the Houses of the Legislature of Quebec. etc."

This provision is a model safeguard which was put in the Act to benefit the English speaking minority in the Province of Quebec and to benefit the French speaking minority in Federal

Canada. To tinker with this Section at the present time would be disastrous for there are many ways of implementing cultural and linguistic ambitions in Canada other than by rigid Legislation and without making hostile a wide range of English speaking Canadians. The importance of the equality of the two official languages, not only as narrowly defined by the wording in Section 133 of the B.N.A. Act, but within the spirit of the framers of Confederation was still predominant in 1870 when the Province of Manitoba was created by the Manitoba Act (33 Vic. Chapter 3) Section 23 of which States:-

> "23. Either the English or the French Language may be used by any person in the debates of the Houses of the Legislature, and both those languages shall be used in the respective Records and Journals of those Houses; and either of those languages may be used by any person, or in any Pleading or Process, in or issuing from any Court of Canada established under the British North America Act, 1867, or in or from all or any of the Courts of the Province. The Acts of the Legislature shall be printed and published in both those languages."

As a result of this act for a period of about 10 years from 1870 on, the Statutes of Manitoba were printed in bilingual form. Narrower views, however, later prevailed and by Act of the Manitoba Legislature the English language alone became official. This is an interesting precedent for it illustrates the competence of any province (excepting Quebec) to legislate with respect to official languages and there is

no legal bar for any province - i.e. New Brunswick or Manitoba, to make French an official language insofar as provincial jurisdiction is concerned - if the appropriate Legislature so enacts. Thus under the existing Constitution of Canada there is room to achieve one of French Speaking Canada's ambitions - namely the spread of the French Language and culture across Canada in such areas as people are willing to accept them - all without any change in the present fundamental Federal-Provincial Constitutional Laws.

IX(e) 14. Diplomatic Representation for Quebec

(a) There has been some reference in the Press to the effect that Quebec should, as a State, have Diplomatic Representatives abroad. There can be no question in my mind that this is a legitimate aim which in principle has already been realized. Quebec House in London and its counterpart in Paris are a credit to Quebec. Quebec's representatives in those cities are capable and gracious. There is no reason why the duties and responsibilities of these representatives should not be expanded insofar as Quebec's jurisdiction as a State- or Province - is concerned.

(b) Where matters of overlapping Federal-Provincial jurisdiction such as Agriculture, Forestry, Immigration, etc., are concerned the co-operation of the Federal Government should be enlisted, as is now being so ably pioneered in the field of Immigration.

(c) In matters of purely Federal jurisdiction Quebec, as an integral part of Canada, should if, as, and when necessary, make its views known to Ottawa through the appropriate existing and developing channels in order to have Quebec's interests presented to advantage. This is another facet of the growing Federal-Provincial intercourse which could well stand exploration and development.

IX(f)15. Freeport Concept for Quebec-

In connection with the subject of fiscal autonomy another matter which might well be entertained by this Commission is the establishment of a Freeport or Freeports in Quebec. This topic was actively considered a few years ago, but received a cool reception at the Federal level where the Department of National Revenue was not well disposed to the concept. Since then, at Niagara Falls, Ont., a limited freeport has been established. While this is primarily concerned with the sale of consumer goods to visiting United States citizens, nevertheless a principle has been established which could well be utilized by Quebec. The establishment of Freeports at strategic locations along the St. Lawrence, and elsewhere, where fabrication, assembly, and routing of goods of all kinds could take place outside the Federal customs wall would possibly stimulate Quebec's industry and in the long run not only create substantial employment but would probably add to the gross revenue of Canada as well as Quebec. The implementation of such an idea, again, involves no constitutional

issue, merely the adoption of the appropriate legislative and procedural measure, as in the case of the Niagara Falls, Ont., example cited above.

X CONSTITUTIONAL MATTERS REQUIRING CHANGES

16. General

Having developed my observations on the potentialities which are available under existing legislation (and that contemplated in the "Repatriation" of the B.N.A. Act) I believe some consideration should be given to two matters which would stabilize the position of any Province of Canada and in particular the Province of Quebec wishing to utilize the proposed NEW concepts outlined hereunder and guarantee a further freedom of development of such provinces as might wish to participate in such concepts.

17. Constitutional Court

The creation of additional mechanisms for Federal-Provincial and and Interprovincial Intercourse will possibly give rise to disputes arising from conflict of interests between parties. It is my belief that to adjucate such matters, and any matters of a fundamental Constitutional nature, a Court of the stature of the Supreme Court of Canada should be created with a Chief Justice and the necessary staff, i.e. Clerk of Process, Registrar, etc. (Permanent Staff) and as constitutional cases arise the interested parties (Provincial and Federal Governments only) should name

ad hoc Judges, possibly two from each Jurisdiction. The findings of the Court would be binding upon the participating parties and the Court would indicate to the Jurisdictions concerned what legislation should be considered and enacted to implement the decisions rendered. Such a scheme would remove issues of a Constitutional nature from the jurisdiction of the Supreme Court of Canada (a Federal creature) and would have the advantage of flexibility. For example in the event of a dispute between say, Newfoundland and Quebec, over resources or boundaries - a matter of concern to no other provinces, the Constitutional Court, being composed of 5 Judges (the Chief Justice and 2 ad hoc appointees from each province affected) would be able to adduce all the necessary evidence and dispose of the matter expeditiously and without the complications, expense and time involved than if all the Provinces of Canada were involved. More complex issues would involve a larger Court, but the principle of dealing with such questions by jurisdictional equals would be established. It would appear to me that such a revisal in the Judicial Structure of Canada is logical and would permit the orderly development of the aims and requirements of the several Provinces or areas of Canada without imposing the views of any State or Section of the Country on one another.

18. Revisal of the Constitution of the Senate

The Senate of Canada (if not abolished) might well have its members appointed by the Provincial or State Governments as vacancies

occur rather than by Federal Authority, thus gradually the several Provinces would achieve a much stronger voice in the National Government and French Speaking Canada would have more control over its own destiny in that forum.

XI CONCLUSION

19. It would seem to me that the important question to be considered to-day by Canadians of all provinces languages, religions or regions with local or provincial ambitions is to develop existing machinery which, without deminishing the overal effectiveness of an entity geographically known as Canada, would give each segment of the country a chance to grow and develop its destiny. Surely it would be a retrograde and expensive step to strip the Federal Government of such basic powers and functions as are enumerated in Section 91 of the B.N.A. Acts. It may be wise to work our far greater measure of co-operation between the provinces and the Federal Government with respect to these matters particularly as they effect the provinces concerned as I have attempted to outline sketchily above.

20. It is appreciated that many English Speaking Canadians resent the "French Fact". English Speaking Canadians happen to be a majority outside the province of Quebec and English is the predominent language of North America, in which geographically French Speaking Canadians find themselves.

McDonald, John. M.

750-532

21. There are many English Speaking North Americans who are most sympathetic to French Canada but have a feeling that our French speaking co-citizens are not approaching the problem of Bilingualism and Biculturalism in the right way. An old expression states that "You can lead a horse to water but you can't make it drink." Likewise, you cannot make somebody love you with all their heart and soul - they may go through the physical motions but unless there is a complete fusion of spirit there is an awkward and often mercenary atmosphere. If we are to have a truly Bilingual and Bicultural Society we must emulate the Swiss, who have had a much more difficult and a very much longer time in finding themselves.

22. It is only through good will on the part of all concerned that any progress in the problem of Bilingualism and Biculturalism can be made and it is with the hope that the above memorandum may shed some light on these possibilities that this submission is respectfully made.